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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JANUARY 8, 1848. N. S. FOLSOM, EDITOR.

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THE GERMANS IN AMERICA. NO. II.

Translated from Hengstenberg's Kirchen-Zeitung for March 24 1847.

What now does experience teach with regard to the posture of this immense mass of German life, thus transplanted to the North American continent, in its relation to the predominant English-American life with which it is there surrounded? The answer is short and simple—the writer himself was loth to believe it, till he found it forced upon him by a survey of the actual field; short, simple, and unqualified: The first is in the way of being utterly overwhelmed by the last; overwhelmed with scarce a show of resistance on the part of its representatives, with hardly an attempt made by them to save even the best and brightest, that once belonged to their own nationality;1 without so much as a sigh over the fair ancestral heritage, which the force of circumstances is thus constraining them to resign; nay, most mournful of all, with free, impatient welcome on their own side, breaking through all barriers, and bartering away language, sentiment and custom, for what the stranger has to give them in return—proud to be joined to this and clear of that, and actually ashamed of their former selves! Some few there are of course, whose German heart is made sad by all this; but they are *very* few; and even these are owls that only wail in notes of sorrow, not active workers who lay themselves out in efforts to preserve and build.

But let us proceed to the facts, which confirm this judgment on the prospects of German nationality in America.

We turn first to the past; and here it is a melancholy satisfaction to find, that the view, though by no means itself cheering, is still such as should cause the present generation to blush. In *Pennsylvania*, the descendants of the earlier emigrants have for a hundred or a hundred and fifty years kept themselves German, maintaining the German language, German worship, German schools, and even German judicial transactions.2 The writer can by no means say, indeed, that the style of German nationality which revealed itself to his attentive observation among his countrymen there, was particularly attractive. It is a remarkable people, these Germans that still continue German, on the fruitful plains of Pennsylvania, and along the rich, broad vallies of the Susquehannah and its tributary streams: among them one feels himself carried a century and a half back: here they were [illegible] element remain still the Germ[illegible] turned into stone, with much how[illegible]bly, ir[illegible] very narrow of it, probably lost. They speak German; but German is scarcely intelligible jargon, [illegible] of all possible German dialects, and continually more and more with all Americans. They have wa[illegible] of the language, but not the self[illegible] character. The Americans, too, bear towards [illegible] rial interests, his devotion to the principle of [illegible]uality. They are almost universally in good circumstances, and even rich; the German farmers of Pennsylvania, with their large houses and barns, and their admirably cultivated fields, are acknowledged to be the best in all America; they are close and covetous, and along with this absolutely opposed to all improvements, progress, and particularly all higher education.3 Toughly wedded to the old, they reject every innovation with the words: "What was good enough for our fathers, is good enough for us!" enough for our fathers, is good enough for us!" —For what is high and noble they have no sense: the proper advantages of the German character, the depth, wealth of character, sentiment and warm feeling, which in [illegible] life, are sought for in vain. The true reason and explanation of this is to be found in the consideration, that the Germans here were entirely destitute of culture; and this trait of conservatism has had at least so much power, that they have held fast to the [illegible] of their fathers, as well as to some[illegible] their manners. Their admission of [illegible] into their language and character made it more easy for them, in their circumstances, to preserve the German; [illegible]-conscious culture, it was only as [illegible] that they could hold their position [illegible].

[illegible] here, however, it has been but a com[illegible]se, at least for temporary defence; for [illegible] fifteen years past, all has been in transition; this is now advanced to a sort of rushing speed, betokening the first crisis; it will be but a few years till the last trace of German speech and German life is gone. They resisted the improvement of their German schools, and now a law is passed requiring these to give place to English "common schools," securing thus a complete victory to the foreign invasion.—Churches with German worship are growing less numerous every year; mainly through the fault of the ministers.4 Judicial proceedings in the German language, have now also come to an end. Since the German element sustained a full defeat in its last struggle, the bitter contest on the subject of schools, all conscious opposition to the change which is going forward has ceased; there is no longer any resistance, and consequently no room further to dream of any victory. A full third part of the German inhabitants of Pennsylvania, still make use of the German language.

There is less fidelity to boast of, on the part of the other older German settlements as compared with these Pennsylvanians. Without entering now into the confessional side of the case, the writer holds the proportion in which the congregations have given up German worship, to be a fair measure of the general apostasy;5 since those who take *no* interest in the Church have as a matter of course still more readily parted with their German nationality. In the State of New York, whose Lutheran Synod, formed only forty6 years since, was originally all German, there are now out of eighty-five congregations only fourteen, (of which six belong to the city of New York,) that are provided with German preaching; in Maryland, out of forty-six only nine,70 (five of them in Baltimore); out of 20 in Virginia, none; out of eleven in North Carolina, none; in South Carolina, out of thirty only one. In the younger States, where moreover a large part is of persons born in Germany, the proportion is still more unfavorable, of one hundred and eighty-five union congregations of the two confessions, Lutheran and Reformed, in Ohio, there are but about forty that have German preaching, and the number is growing less every year.8

The observations of the writer have convinced him, that it is a rare thing, in the case of the recent emigration, throughout all America, the seaports not excepted, for the children of emigrants to be able to make use of the German language for the purposes of conversation. He has himself met with hundreds of cases, where children were wholly unable to converse in German with their own parents, whose tongues had been too stiff to suit themselves to the new language; so that it was hard for them to exchange thoughts at all. The first generation born in America may be looked upon as lost to German nationality. The lower class of Germans, emigrating late in life, seldom acquire more than fragments of English; the writer has met with a number, who after a residence of fifteen or twenty years in the country were not able to speak a word of English. Young people, from eighteen to thirty-five years of age, are usually acquainted with both languages; but become at the same time more anglicised in their mode of expression every year. In the case of those who had come over in still earlier life, it was found that they had very often, (those who were children always,) lost almost every recollection of their native tongue; they were English Americans in their speech and whole appearance.

To show that the statement now given holds good not simply of the illiterate lower class; it will be sufficient to bring forward but *one* fact. Of the Prussian consuls who are married to American wives, (the case of most of them,) men wholly German in their life and education, there is not one, from the consul general in New York down, that is able to converse with his own children in the German tongue, not a word of German is heard in their houses.9 The only exception to this rule was found by the writer in the families of those merchants from Bremen and Hamburg, who go with their families occasionally to reside for a time in their native cities. Among these, dwelling together mostly in Brooklyn close to New York, there prevails a *certain* interest for German life, and the encouragement of it in America; they can hardly themselves however be regarded as American citizens, seldom, in fact, apply for the rights of citizenship at all, whilst their interest is bestowed besides almost exclusively upon their commercial pursuits; so that from this quarter also there is little to hope in the way of action, or inward sympathy even, in favor of the German nationality, to say nothing of the German Church, in North America.

It grieves the writer to be compelled to add, that he frequently found in his travels not only that the ignorant vulgar, who had come perhaps as needy wretches into the country, and, having risen into good circumstances, wished afterwards to exclude from recollection every trace of their former condition; but that many also who were well enough able to understand the worth of what they thus threw away, would go so far as actually to conceal and deny their German origin, showing themselves ashamed of what should have been their pride; yea, among the rich and refined chiefly, has it been his sorrow his indignation rather, to meet with cases of this sort. Is it any wonder, that the American should use the word "Dutch," more and more, to designate what is ordinary, common, and poor, when the children of Germany, instead of glorying in their own inheritance, thus pour scorn on the birthright of their German blood!"

1 So far is it from being true that no resistance was made by the representatives of the Germans and by the Germans themselves, to the destruction of their language, that this resistance was, on the contrary, of the most vigorous character, and the struggle is not ended even when its hopeless nature is well understood. Our German ministers and churches generally at the present day mourn over the decay and disappearance of the German as one of the greatest evils that can befal them and their posterity. R.

2 German judicial proceedings properly so called, were never known in Pennsylvania. R.

3 We have no disposition to apologize for the faults of our people—where these vices are truly said to their charge, we hope they will make all haste to amend them. But are these things peculiar to the Germans of this country? Take the same class of people either here, among our English population, or in England, or in Germany, and are they any better? Can Germany, can Old-England, or New England even now show a more industrious, sober, moral and orderly body of people than our German Pennsylvania farmers? We are sure they cannot. And that they are not more intelligent, free and liberal is owing to causes which would have operated in the same way upon any race of men. But it is not true that our Pennsylvania Germans are thus opposed to education and to all improvements. They are the controlling political element in this State, and yet we here have not only a system of common-schools, for the educations of our whole population, but a multitude of higher schools, together with near twenty Colleges, Medical schools and Theological Seminaries, *four of which* (at Gettysburgh and Mercersburg) are devoted especially to the interests of the Germans—besides which the Lutheran church in this country has no less than *six* Colleges and Theological Seminaries under the immediate control of the Germanic churches.—As to improvements, Pennsylvania has, perhaps, the most extensive system of internal improvement, Railroads and Canals, that is to be found in any State in this Union.

4 So far as our knowledge extends, within the last fifteen years, more churches by far have been erected where the services are conducted in German than have ceased to use that language. In connection with the East Pennsylvania Synod alone, which is by some scarcely regarded as a German Synod, no less than twelve churches have been erected within the last five years, where the German language is more or less used and in several of them exclusively. R.

5 By this is of course meant apostacy from the faith of their fathers. But the only Rationalistic churches (if we may use the word church in such a connection) are among our German-speaking population, and some of the most zealous Lutherans in this country are men who cannot speak a word of German! R.

6 The Synod of New York celebrated its *fiftieth* Anniversary in 1845. There are now connected with it *thirty-nine* ministers, of whom, we believe, *seventeen* preach exclusively in German. In the city of New York there is but one German church connected with the Synod of New York—a second German Lutheran congregation is connected with the Synod of Pennsylvania.

7 Of the *twenty five ministers* connected with the Maryland Synod at least *sixteen* are able to preach in German, and those of them who are pastors in charge (with a single exception) do so regularly to something like twenty-five congregations. Besides these there are several other German Lutheran ministers in Maryland unconnected with the Synod of that name—one of them a Rationalist. Most of the other ministers of this Synod read or speak the German language, some of them being familiar with the literature and the theology of Germany. R.

8 What we have said in the preceeding notes is sufficient to invalidate all of Mr. Hengstenberg's statistics of the Germanic churches of this country—and we have no doubt that the number of German churches is much greater in Ohio than he represents it. In 1844 the United Synods of Ohio contained *seventy-one* ministers—only *nine* of whom were connected with the English Synod—which would indicate that the other *sixty-two* preached German, and many of them, we know, do so exclusively. In the other three Synods of Ohio, (now numbering near *seventy* ministers also) connected with the General Synod, there is a number who preach in German. R.

9 We are afraid that Mr. H. is here drawing upon his imagination, as he has done in other cases, but certain we are that our friend the Prussian Consul in Baltimore has taken especial pains to have his children taught the German language both theoretically and practically.

10 Our experience is that nothing so speedily opens the hearts of our people who understand German as to address them in the familiar accents, however homely, of their mother tongue. It is true that national pride and national vanity have operated in this country just as strongly as in others. Our English population has been disposed to look with contempt upon those sprung from other nations, and so upon Germans also. But those feelings are rapidly passing away, and Germans who deserve respect are just as much respected and respect themselves just as much as any other branch of the "Anglo-Saxon family," as the phrase now is. R.

* *Hosch't die Bell gerungen?* inquired a German hotel servant, presenting himself before the writer on his ringing the bell in the German city of Lancaster.

WHAT CONSTITUTES A STATE?

FROM SIR WILLIAM JONES.

What constitutes a State?
Not high-raised battlement and labored mound,
Thick wall, or moated gate;
Not cities proud, with spires and turrets crown'd:
Not bays and broad-arm'd ports,
Where, laughing at the storm, rich navies ride:
Not starr'd and spangled courts,
Where low-bred baseness wafts perfume to pride:
No—men, high-minded men,
With powers as far above dull brutes endued
In forest, brake, or den,
As beasts excel cold rocks and brambles rude:
Men, who their duties know,
And know their rights; and, knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant, while they rend the chain,
These constitute a State:
And sovereign law, the State's collected will,
O'er thrones and globes elate,
Sits empress, crowning good, repressing will.

NATIONAL MORALITY.—Neil S. Brown, the new Whig Governor of Tennessee, was inaugerated at Nashville, a few days ago. The following paragraph, touching on National Morality, is as beautiful as it is true:

"Claiming as ful an exemption from superstition as most men, I firmly believe, and take pleasure in announcing it, that no State can prosper in a long career of true glory, in the disregard of the claims of justice, and the injunctions of the Christian religion. A flood-tide of apparent prosperity may come, filling for a time the avenue of trade, and satiating the cravings of taste and curiosity, yet sooner or later it has its ebb, and either cloys with its abundance, or leaves the void greater than before. History is a silent but eloquent witness of its truth, and from her undying lamp spreads a stream of unceasing light along our pathway. The fabrics of ancient greatness, built by injustice and consecrated to AMBITION, are now flitting shadows before us, starting up from behind the broken pillars and falling columns, that were reared to perpetuate the genius by which they were wrought."

THE FIRST PRAYER IN CONGRESS.

The subjoined extract of a characteristic letter from John Adams, describing a scene in the first Congress in Philadelphia, in September, 1774, shows very clearly on what power the mighty men of old rested their cause. Mr. Adams thus writes to a friend at the time:

"When the Congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay, of New York, and Mr. Rutledge, of South Carolina, because we were so divided in religious sentiments—some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists—that we could not join in the same act of worship. Mr. Samuel Adams rose, and said, 'that he was no bigot, and could hear a prayer from any gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duche (Dushay they pronounced it) deserved that character, and therefore he moved that Mr. Duche, an Episcopal clergyman, might be desired to read prayers before the Congress, tomorrow morning.' The motion was seconded, and passed in the affirmative. Mr. Randolph, our President, waited on Mr. Duche, and requested for answer, that if his health would permit, he certainly would. Accordingly, next morning, he appeared with his clerk, and in pontificals, and read several prayers, in the established form, and then read the Psalter for the seventh day of September, a part of which was the 35th Psalm. You must remember this was the next morning after we had heard the rumor of the horrible cannonade of Boston. *It seemed as if heaven had ordained that Psalm to be read on that morning.*

"After this, Mr. Duche, unexpectedly to everybody, struck out into an extemporary prayer, which filled the bosom of every man present. I must confess, I never heard a better prayer, or one so well pronounced. Episcopalian as he is, Dr. Cooper himself never prayed with such fervor, such ardor, such correctness and pathos, and in language so elegant and sublime, for Congress, for the Province of the Massachusetts Bay, especially the town of Boston. It had an excellent effect upon every body here. I must beg you to read that Psalm. If there is any faith in the Sortes Virgilianæ, or Sortes Homericæ, or especially the Sories Biblicæ, it would be thought providential."

Here was a scene worthy of the painter's art. It was in Carpenter's hall, in Philadelphia, a building which (we learn by a recent article) still survives in its original condition, though now sacrilegiously converted, we believe, into an auction mart for the sale of chairs and tables—that the forty-four individuals met before whom this service was read.

Washington was kneeling there, and Henry and Randolph, and Rutledge, and Lee, and Jay; and by their side there stood, bowed in reverence, the Puritan patriots of New England, who at that moment had reason to believe that an armed soldiery was wasting their humble households. It was believed that Boston had been bombarded and destroyed. They prayed fervently "for America, for Congress, for the Province of Massachusetts Bay, and especially for the town of Boston;" and who can realize the emotions with which they turned imploringly to heaven for divine interposition and aid! "It was enough," said Mr. Adams, "to melt a heart of stone. I saw the tears gush into the eyes of the old, grave, pacific Quakers of Philadelphia." [Newark Daily Advertiser.

A PARAGRAPH FROM CHANNING.

A new comprehension of the Christian spirit, a new reverence for humanity, a new feeling of brotherhood, and of all men's relations to the common Father, this is among the signs of our times. We see it; do we not feel it? Before this all oppressions are to fall. Society, silently pervaded by this, is to change its aspect of universal warfare for peace. The power of selfishness, all-grasping and seemingly invincible, is to yield to this diviner energy. The song of angels, "On Earth Peace," will not always sound as fiction. O come, thou, kingdom of Heaven, for which we daily pray! Come, Friend and Savior of the race, who didst shed thy blood on the cross to reconcile man to man, and earth to Heaven! Come, ye predicted ages of righteousness and love, for which the faithful have so long yearned! Come, Father Almighty, and crown with thine omnipotence the humble strivings of thy children to subvert oppression and wrong, to spread light and freedom, peace and joy, the truth and spirit of thy Son, through the whole earth!

WORKING MEN SHOULD STUDY POLITICS.

I respectfully counsel those whom I address, (the working men of America) I counsel you to labor for a clear understanding of the subjects which agitate the community—to make them your study—instead of wasting your leisure in vague passionate talk about them. The time thrown away by the mass of the people on the rumors of the, day, might if better spent, give them a good acquaintance with the constitution, laws, history and interests of their country, and thus establish them on those great principles by which particular measures are to be determined. In proportion as the people thus improve themselves, they will cease to be the tools of designing politicians. Their intelligence, not their passions and jealousies, will be addressed by those who seek their votes. They will exercise not a nominal, but a real influence on the government and destinies of the country, and at the same time will forward their own growth in truth and virtue. [Dr. Channing.

THE RIGHT PLACE FOR A BENEVOLENT MIND.

Is not this world a proper scene for a benevolent and ardent mind? There are bodies to heal, minds to enlighten and reform, social institutions to change, children to educate. *In all this is there nothing that I can do?!!* [John Foster.

HONESTY.

There is no man but for his own interest hath an obligation to be honest: there may be sometimes temptations to be otherwise, but, all cards cast up, he shall find it the greatest ease, the highest profit, the best pleasure, the most safely, and the noblest fame, to lay hold of the horns of this altar, which, in all assays, can in himself protect him. [Feltham.

ANECDOTE OF THE LATE JUDGE DAVIS. Not many months before the death of this great and good man, on the occasion of a dinner party at his house, at which Mr. Justice Story and other eminent jurists and lawyers were present, the conversation turned upon the comparative advantages of the different periods of life. Some thought that the seasons of youth and manhood were fullest of enjoyment, and others gave the preference, for solid satisfactions, to the period of age. Judge Davis did not state his opinion until he was invited to do so; and then, in that calm and benign manner for which he was remarkable, he said: "In the warm season of the year it is my delight to be in the country, and every pleasant evening while I am there, I love to sit at the window and look upon some beautiful trees which grow near my house. The murmuring of the wind through the branches, the gentle play of the leaves, and the flickering of light upon them, when the moon is up, fill me with an indescribable pleasure. As the autumn comes on, I feel very sad to see these leaves falling one by one; but when they are all gone, I find that they were only a screen before my eyes; for I experience a new and higher satisfaction as I gaze through the naked branches at the glorious stars beyond." [Evening Traveller.

LOVE. If there be anything thoroughly lovely in the human heart, it is affection. All that makes hope elevated, or fear generous, belongs to the capacity of loving. We do not wonder, in looking over the thousand creeds and sects of men, that so many religionists have traced their theology, that so many moralists have wrought their system, from love. The errors thus originated have something in them that charms us, even when we smile at the theology, or while we neglect the system.—What a beautiful fabric would be human nature, what a divine guide would be human reason, if love were indeed the stratum of the one and the inspiration of the other. [Shelly.

FAMILY WORSHIP.

We commend to our readers the following extract from a discourse on family worship, by the Rev. J. H. Merle D'Aubigne, author of the history of the Reformation. It is taken from a volume of discourses and essays, recently published.

Parents! if your children do not meet with a spirit of piety in your houses, if, on the contrary, your pride consists in surrounding them with external gifts, introducing them into worldly society, indulging all their whims, letting them follow their own course, you will see them begin to grow proud and vain, idle and disobedient, impudent and extravagant. They will treat you with contempt; and the more your hearts are wrapped up in them, the less they will think of you. This is seen but too often to be the case; but ask yourselves if you are not responsible for their bad habits and practices; and your consciences will reply that you are; that you are now eating the bread of bitterness which you have prepared for yourselves. May you learn thereby how great is your sin before God, in neglecting the means which were in your power for influencing their hearts; and may others take warning from your misfortune, and bring up their children in the Lord. Nothing is more effectual in doing this than an example of domestic piety. Public worship is often too vague and general for children, and does not sufficiently interest them; as to the worship of the closet, they do not understand it. A lesson learned by rote, if unaccompanied by any thing else, may lead them to look upon religion as a study, like those of foreign languages or history. Here, as everywhere, and more than elsewhere, example is more effectual than precept. They are not merely to be taught out of some elementary book that they must love God, but you must show them that God is loved. If they observe that no worship is paid to the God of whom they hear, the very best instruction will prove useless; but by means of family worship, these young plants will grow "like a tree planted by the rivers of water, that bringeth forth his fruit in season: his leaf also, shall not wither." Your children may leave the parental roof, but they will remember in foreign lands the prayers of that parental roof, and those prayers will protect them.

CANT.

It is said by some that the word cant is derived from Andrew Cant, a preacher in some part of Scotland, who had a peculiar style of "holding forth." Unfortunate Andrew! What a wretched fate has befallen his name for the sin committed by its owner! If all the vices were arrayed before us, and we were obliged to give our name to some of them, this would be one of the last that we should select. Rather would we choose to be Monsieur Guillotine himself, or stand god-father to the gallows. Other demons have something to recommend them in their boldness or talents; but the demon of Cant is a whining, snuffling, contemptible imp, whose company is scorned by Satan himself.

"Is not Cant," says Carlyle, "the *materia prima* of the Devil; from which all falsehoods, imbecilities, abominations body themselves; from which no true thing *can* come? For Cant is itself properly a double—distilled Lie; the second power of a Lie." How many persons in all classes are guilty of this odious species of lying! There is the cant of bigotry, and the cant of liberality; the cant of conservatism, and the cant of reform; every where the disgusting spirit of cant thrusts itself, as Satan did among the Sons of God. The language of the Bible itself has been defiled by the men of cant as the feast of Aeneas was by the foul beaks and claws of the harpies. Over many of the most beautiful passages of the holy book they have crawled and left their filthy slime. The very "flowrets of Eden" are covered with "the trail of the serpent." How often do we hear persons using some of the most expressive language of the scriptures with a whining, canting tone that shows they do not feel its force! It is the only religion of many, to be able to use holy words which they have murdered. They choke out the life, and then bring forward the grinning corpses; galvanized, perhaps, into horrible action by the efforts to give them the appearance of vitality.

The demagogue takes the words which, when they had life in them, made the eye glisten and the heart leap, and attempts to produce the same effect with them when they are dead. For a time he may succeed in producing some effect; for even the bones of the prophet brought the dead man to life. He may succeed in advancing his own interests by hiding himself behind stolen words, which seem to have something in them because their outside looks so beautiful.—The Florimel in Spencer that was made of snow deceived many into the belief that she was the real Florimel.

There is the cant of philanthropy as well as of religion and patriotism. We often hear men using a set of terms for which they have not the slightest corresponding feeling. The words *progress, love, brotherhood*, &c., have in themselves deep significance, and when they come from the heart that feels their force they are holy words. He that steals them from their sacred use is guilty of the vilest sacrilege. How often have we heard persons ringing changes upon the word *love*, when every action, every expression of the countenance, was in a state of rebellion, declaring its determination to have nothing to do with the detestable cant. Such persons are not common liars—they lie in quadratics, to use Carlyle's idea. They take the "words that burn," and change them to tasteful *ignes fatui* with neither light nor heat, which lead the speaker and his hearers floundering into the bogs. [Louisville Examiner.

WOMAN.

"As the vine," says Washington Irving, "which has long twined its graceful foliage about the oak, and been lifted by it into sunshine, will, when the hardy plant is rifted by the thunder-bolt, cling round it with its caressing tendrils and bind up its shattered boughs; so it is beautifully ordained by Providence, that woman, who is the dependent and ornament of man, in his happier hours, should be his stay and solace when smitten with sudden calamity, winding herself into the rugged recesses of his nature, tenderly supporting the drooping head and binding up the broken heart."

SUNDERED TIES.

It is a painful thing to think how the purest and dearest tie that can exist—that which binds the parent to the child, and the child to the parent—is doomed to sever by the very course of nature; that a new and vivid emotion will inevitably enter the heart of youth—and before that emotion, how cold and faint seems all that was held precious before! And yet so inextricably blended are happiness and sorrow on earth, that fortunate, thrice fortunate, are they who have such ties to sever.

THE BOOK OF BOOKS.

The poor might enjoy the most important advantages of the rich, had they the moral and religious cultivation consistent with their lot. Books find their way into every house, however [illegible] that book which contains more nutriment for the intellect, imagination and heart, than all others; I mean of course the Bible. And I am confident that among the poor are those who find in that one book more enjoyment, more awakening truth, more lofty and beautiful imagery, more culture to the whole soul, than thousands of the educated find in their general studies, and vastly more than millions among the rich find in that superficial, transitory literature which consumes all their reading hours. [Dr. Channing.

TREASON.

John Thelwall had something very good about him. We were once in a beautiful recess in the Quantocks, when I said to him, "citizen John, this is a fine place to talk treason!" "Nay citizen Samuel," replied he, "it is rather a place to make a man forget that there is any necessity for treason!"—COLERIDGE.—*Table Talk.*

DOUBTING.

When there is a great deal of smoke and no clear flame, it argues much moisture in the matter, yet it witnesseth, certainly, that there is fire there: and therefore dubious questioning is much better evidence than that senseless deadness which most take for believing. Men that know nothing in sciences, have no doubts. He never truly believed, who was not made first sensible of unbelief. Never be afraid to doubt, if only you have the disposition to believe; and doubt, in order that you may end in believing the truth. [Leighton.

"SLAVERY AN ESSENTIALLY BARBAROUS INSTITUTION."

[From Dr. Bushnell's Sermon on Barbarism the First Danger.]

"Slavery, it is not to be denied, is an essentially barbarous institution. It gives us too that sign, which is the perpetual distinction of barbarism, that it has no law of progress. The highest level it reaches, is the level at which it begins. Indeed we need not scruple to allow that it has yielded us one considerable advantage, in virtue of the fact, that it produces its best condition first. For while the northern people were generally delving in labor, for many generations, to create a condition of comfort, slavery set the masters at once on a footing of ease, gave them leisure for elegant intercourse, for unprofessional studies, and seasoned their character thus with that kind of cultivation which distinguishes men of society. A class of statesmen were thus raised up, who were prepared to figure as leaders in scenes of public life, where so much depends on manners and social address. But now the scale is changing. Free labor is rising, at length, into a state of wealth and comfort, to take the lead of American society. Mean while, the foster sons of slavery—the high families, the statesmen—gradually receding in character, as they must under this vicious institution, are receding also in power and influence, and have been ever since the revolution. Slavery is a condition against nature; the curse of nature therefore is on it, and it bows to its doom, by a law as irresistible as gravity. It produces a condition of ease which is not the reward of labor, and a state of degradation which is not the curse of idleness. Therefore the ease it enjoys cannot but end in a curse, and the degradation it suffers cannot rise into a blessing. It nourishes imperious and violent passions. It makes the masters solitary sheiks on their estates, forbidding thus the possibility of public schools, and preventing also that condensed form of society, which is necessary to the vigorous maintenance of churches. Education and religion thus displaced, the dinner table only remains, and on this hangs, in great part, the keeping of the social state. But however highly we may estimate the humanizing power of hospitality, it cannot be regarded as any sufficient spring of character. It is neither a school, nor a gospel. And when it comes of self-indulgence, or only seeks relief for the tedium of an idle life, scarcely does it bring with it the blessings of a virtue. The accomplishments it yields are of a mock quality, rather than of a real, having about the same relation to a substantial and finished culture, that honor has to character. This kind of currency will pass no longer; for it is not expense without comfort, or splendor set in disorder, as diamonds in pewter; it is not airs in place of elegance, or assurance substituted for ease: neither is it to be master of a fluent speech, or to garnish the same with stale quotations from the classics; much less is it to live in the Don Juan vein, accepting barbarism by poetic inspiration—the same which a late noble poet, drawing out of Turks and pirates, became the chosen laureate of slavery—not any or all of these can make up such a style of man, or of life, as we in this age demand. We have come up now to a point, where we look for true intellectual refinement, and a ripe state of personal culture. But how clearly is it seen to be a violation of its own laws, for slavery to produce a genuine scholar, or a man who, in any department of excellence, unless it be in politics, is not a full century behind his time. And if we ask for what is dearer and better still, for a pure Christian morality, the youth of slavery are trained in no such habits, as are most congenial to virtue. The point of honor is the only principle many of them know. Violence and dissipation bring down every succeeding generation to a state continually lower; so that now, after a hundred and fifty years are passed, the slave-holding territory may be described as a vast missionary ground, and one so uncomfortable to the faithful ministry of Christ, by reason of its jealous tempers, and the known repugnance it has to many of the first maxims of the gospel, that scarcely a missionary can be found to enter it. Connected with this moral decay, the resources of nature also are exhausted, and her fertile territories changed to a desert, by the uncreating power of a spendthrift institution. And then, having made a waste where God had made a garden, slavery gathers up the relics of bankruptcy, and the baser relics still of virtue and all-manly enterprise, and goes forth to renew, on a virgin soil, its dismal and forlorn history. Thus, at length has been produced what may be called the bowie-knife style of civilization, and the new West of the South is overrun by it—a spirit of blood which defies all laws of God and man; honorable but not honest; prompt to resent an injury, slack to discharge a debt; educated to ease, and reader, of course, when the means of living fail, to find them at the gaming-table or the race-ground, than in any work of industry—probably squandering the means of living there, to relieve the tedium of ease itself.

"Such is the influence of slavery, as it enters into our American social state, and imparts its moral type of barbarism, through emigration, to the new West. Hence, the Mexican war, which has its beginning and birth in what I have called the bowie-knife of civilization—a war in the nineteen century, which, if it was not purposely begun, many are visibly determined shall be, a war for the extension of slavery. It was no one political party, as some pretend, who made this war, but it was the whole southwest and west rather of all parties, instigated by a wild and riotous spirit of adventure, which no terms of reason or of Christian prudence and humanity could check. And if this war results, as probably it may, in the acquisition of a vast western territory, then is our great pasture ground of barbarism so much to be enlarged, the [illegible] to run wild extended, the chances of final anar[illegible] and confusion multiplied."

VERSIONS OF THE LORD'S PRAYER.

Few of our readers are perhaps aware of the great changes made in language since its first formation. We give below specimens of the Lord's Prayer at different periods:

1300, Fader our in hevene, Haleweyed be thi name come thy kingdam, Thi will be don as in hevene and in earth, Oor uche dayes bred give us to day, And forgive our dettes, as we forgiven our dettoures, And lede us not into temptation, Bote delyvere us of yvel. Amen.

1379. (Wickliffe's Bible.) Our fadyr that art in heavenes, Halloed be thy name, Thy kingdom come to, Be thy will done in erthe as in heavene, Giive to us this day our bread over other substances; And forgif to us our dettes as we forgiveun to our detters, and leed us not into temptation; But deliver us from evel. Amen.

1526. (Tindal's Testament.) O oure father which art in heven, halowed be thy name. Let thy kingdom come. Thy wyll be fulfilled as well in erthe as hit ys in heaven. Give ys daye oure dayly breade. And forgeve ys oure trespasses, even as we forgive them which trespas ys. Leede ys not into temptation, but delyver ys from yvell. Amen.

1589. (Coverdale's Bible.) Our father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done even in earth as it is in heaven. Give us this day our daily bread. And forgive us our detters. And lead us not into temptation, but deliver us from euill; for thine is the kingdom and the power and the glorie for uer. Amen.

1611. ENGLISH AUTHORIZED (KING JAMES') VERSION. Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. Matt. vi. 9—13.

Or thus: Our Father which art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. Luke xi. 2—4.

MODERN SERMONS.

"The great object of modern sermons is to hazard nothing: their character is decent debility, which alike guards their authors from ludicrous errors, and precludes them from striking beauties. Every man of sense, in taking up an English sermon, expects to find it a tedious essay, full of common-place morality; and if the fulfilment of such expectations be meritorious, the clergy have certainly the merit of not disappointing their readers. Yet it is curious to consider how a body of men, so well educated, and so magnificently endowed as the English clergy, should distinguish themselves so little in a species of composition to which it is their peculiar duty, as well as their ordinary habit, to attend. * * * Pulpit discourses have insensibly dwindled from speaking to reading: a practice, of itself, sufficient to stifle every germ of eloquence. It is only by the fresh feelings of the heart that mankind can be very powerfully affected. What can be more ludicrous than an orator to deliver stale indignation and fervor of a week old? turning over whole pages of violent passions, written out in German text; reading the tropes and apostrophes into which he is hurried by the ardor of his mind; and so affected at a preconcerted line and page, that he is unable to proceed any farther!

The prejudices of the English nation have proceeded a good deal from their hatred of the French; and because that country is the native soil of elegance, animation and grace, a certain patriotic solidity and loyal awkwardness have become the characteristics of this; so that an adventurous preacher is afraid of violating the ancient tranquility of the pulpit; and the audience are commonly apt to consider the man who tires them less than usual, as a trifler, or a charlatan.

Of British education, the study of eloquence makes little or no part. The exterior graces of a speaker are despised; and debating societies (admirable institutions, under proper regulations) would hardly be tolerated at Oxford or Cambridge. It is commonly answered to any animadversions upon the eloquence of the English pulpit, that a clergyman is to recommend himself, not by his eloquence, but by the purity of his life, and the soundness of his doctrine; an objection good enough, if any connection could be pointed out between eloquence, heresy and dissipation; but if it were possible for a man to live well, preach well, and teach well, at the same time, such objections, resting only on a supposed incompatibility of these good qualities, are duller than the dulness they defend.

The clergy are apt to shelter themselves under the plea, that subjects so exhausted are utterly incapable of novelty; and in the very strictest sense of the word *novelty*, meaning that which was never said before, at any time, or in any place, this may be true enough, of the first principles of morals; but *the modes of expanding, illustrating and enforcing a particular theme are capable of infinite variety;* and if they were not, this might be a very good reason for preaching common-place sermons, but is a very bad one for publishing them." [Rev. Sidney Smith.

LUTHER'S MODE OF PREACHING.

"I discourse as plainly as possible, for I desire that the commonest people, that children, that servants, should understand what I say. It is not for the learned we go into the pulpit; they have their books."—"Dr. Erasmus Alberus, previous to his departure for Brandenburg, questioned Dr. Luther as to how he ought to preach before the Electors. 'Your sermons,' replied Martin, "should be addressed, not to princes and nobles, but to the rude, uncultivated commonality. If in my discourses I were to be thinking about Melancthon and the other doctors, I should do no good at all; but I preach in plain language to the plain, unlearned people, and *that pleases all parties.* If I know the Greek, Hebrew and Latin languages, I reserve them for our learned meetings, where they are of use; for at these we deal in such subtleties and such profundities that God himself, I wot, must sometimes marvel at us.'" [Life of Luther, by himself, from the French of Michelet, translated by Hazlitt.

ASSOCIATIONISTS IN BOSTON.

[We take the following extracts from a letter in the "Harbinger" of Dec. 25, written by one of the associate editors, (Rev. J. S. Dwight.) They furnish an account of what our friends, the Associationists, are doing in Boston, which the readers of the Register will, we think, be glad to peruse. In the New Jerusalem which is coming down out of heaven, there are pillars wrought by the Associationists which will find a place, and add to the strength and glory of the heavenly City, though some of their work we cannot but regard as perishable, and their entire idea as not destined to be realized. In the faith of better things to come, we would not breathe any other wish than that they may not labor in vain, nor spend their strength for nought. But the day will declare the nature of their work, and of ours, and of every man's; for it shall be revealed by fire. That shall alone perish which is perishable—the wood, the hay, the stubble. But the precious stones in the structure shall remain.]

"I promised you some account of the Associative life here in Boston. And I think the term Associative *life* is not entirely unappropriate, though we have no Phalanstery, no club-house even, nor organization of industry, no association of Labor and Capital, no system of mutual guaranties. The *spirit* of Universal Unity, however, does to a very delightful degree, although it may be very imperfectly, pervade and and animate our little circle. We are not many; some fifty names, or so, are so far pledged to the cause as to contribute to the weekly rent, and attend more or less the meetings of the Boston Union.

The number of constant and devoted attendants, of real co-operators, may be set as low as thirty, a fair share of whom are women.

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"This little handful of people are expending, at the present rate, not less than a thousand dollars per annum on the Associative cause; and this, considering the poverty of nearly all of them, is good evidence that they are in earnest. They pledge two hundred dollars to the funds of the American Union; two hundred more they have resolved to raise, if possible, in direct aid of the Harbinger this current year; at an expense of at least three hundred dollars they have hired and furnished a hall for their various meetings, and to be a centre of their missionary operations in the city; and the remainder of the thousand probably is more than made up by their contributions to the support of Associative preaching on Sunday. Our

and its own mode of managing its affairs. One we call the GROUP OF SOCIAL CULTURE, which represents the Union, so far as Society is its end; undertaking and managing the whole business of social entertainments; devising and contriving elegant and refining amusements; exercising the hospitality of the Union in all ways internally and externally; and seeking to diffuse a sphere of courtesy and kindliness and grace throughout our intercourse. The chief of this department is naturally and properly a woman, for where woman's delicate instinct does not give law, there is never true society. And she gives law in a more effective way than any moral way; she gives it in the way of genius, after Goethe's definition—"A man of genius is he who by Being and Doing makes laws." Our Social Group at present gives a social party once in a month; each time in a different tone; at one time it is essentially musical, other things being secondary; at another time, conversational; at another time dramatic, perhaps; and at another time, essentially light-footed; on each occasion the spirits who have most attraction and most talent in this special way presiding. They also are charged with the getting up of all occasional festivities, as Christmas, Fourier's Birth-Day, &c. But besides these elaborate festivities, they will hold more frequent and informal sessions; it is for them to tip off the close of every meeting, whether for business or study, with a little of their warm and genial light, reminding us that every thing in a true order flows back into the social, and that society is indeed the pivotal one among all man's relations. I had nearly forgotten to say, that these social parties are also looked to in some measure as a means of drawing others into the Associative sphere, as well as of eking out the funds of the cause a little, if they more than pay their own way, by the sale of tickets. And here let it be understood, that each Group collects and manages its separate funds, and does not trench upon the general Rent of the Boston Union, to sustain its operations.

Our second branch we call the GROUP OF INDOCTRINATION. Its object is the study and diffusion of the theory, the doctrine of Association, or more properly of the great science of UNIVERSAL UNITY. Those of our members who wish to study into the scientific grounds of Association; to cultivate any of the branches of universal analogy by way of illustration of the social science; or understandingly to read, compare and critize what Fourier, and Swedenborg, and other great minds have brought to light concerning the true doctrine of man's life and destiny, join themselves to this Group, which represents the Boston Union under its theoretic, or inquiring and teaching aspect. Lectures, conferences, classes for study, whether of Association directly or of branches of science which shed light upon it, libraries, reading rooms, illustrations, &c., all fall naturally under its charge. At present this Group holds a session every Wednesday evening, which is open to the public, for a systematic and critical examination of Fourier's doctrines of society. The chief reads, with comments, from the *New Industrial World* of Fourier, giving such introductory essays upon the principal points involved in the lesson, as he can find time to mature. Then the chapter is discussed by the whole assembly, questions, criticisms, illustrations, being encouraged on all sides. * * * At each session we review the leading topics of the last reading, giving an opportunity for fresher and better statements, and for such illustrations of each point as each one's experience or thought can furnish after a week's reflection on it. This is the central and pivotal exercise of the Group of Indoctrination—the main trunk of its studies. But there is room for ramification without limits. Already one little sub-group or circle has organized itself for the study of Swedenborg's thought, as set forth in his *Divine Love and Wisdom*; there is another forming for the study of Mathematics; there will be others for the theory of Music, Chemistry, &c.; and those who cultivate these separate fields will bring illustrations from their several sources to the general meetings in the Social Science upon Wednesday evenings. A great degree of interest and earnestness has thus far manifested itself in these meetings. Quite a number of visitors have been present and listened with apparent desire to be informed; and it is intended to issue circulars to persons of humane intelligence, to whose attention we feel that these ought to be fully and fairly presented, inviting them to come and help us sift them to the bottom, and prove whether the science of Attractive Industry be nothing but a dream, and Fourier's vision of a harmonic society only a Fool's Paradise. The profound discourses of our brother, W. H. Channing, before the Religious Union, at this time, on the nature and destiny of man, cover the same ground with the present studies of the Group, and review the whole field from the highest religious stand-point.

Finally, we have our GROUP OF PRACTICAL AFFAIRS. This is in fact a Committee of Ways and Means, in the widest sense, viewing themselves as stewards of the associative cause in this locality. The practical talent of the Union concentrates itself and comes to its fittest head in this Group. Its object is to study and to forward every means of strengthening the financial position for laboring for that cause pecuniarily or otherwise: to devise the material means for carrying out the projects of the Union; to agitate all practical guaranty movements, as plans of associative club-house, common stores, combined industry or economy in any practical form; and generally to trade, as it were, upon the associative capital, with a view to its increase for the promotion of Association. As yet this Group has found small means to work with; but this concentration of the most practical and enterprising upon this end will not result in nothing. The first step has been taken by our ladies, who this day open in our Union room their sale of fancy goods, simple, delicate refreshments, &c., in aid of the funds of the cause. * * *

But in a higher and still truer sense do all our movements find their unity in our "Religious Union of Associationists;" and by a just coincidence, the brother who is officially the president of our Union, and represents its unity to us, is also our minister and chief in our religious worship.

CHRISTIAN REGISTER.

BOSTON, JANUARY, 8, 1848.

PRACTICAL RIGHTEOUSNESS.—COLERIDGE.

The author of the article on "Coleridge" which appeared in the Register not long ago, in connexion with some editorial strictures upon it, has, in his communication of last week on "Practical Righteousness," replied to those strictures. As the subject involves important principles, we very willingly resume it,—solicitous not to carry a point, but to maintain the truth. Had we known that our correspondent was setting a "trap," we might perhaps have been more wary; but if he has found his "trap" sprung, we nevertheless protest against his having "caught" us. How far this particular figure of "the trap" was suggested to him by the fear that he himself was "caught" relying, too confidently, on the assertions of the "North American," we leave him to confess.

In the first place, we say that we did not *justify* the faults of Coleridge. We distinctly acknowledged that our correspondent's article had "much truth and force as a sketch of a few features, but that it was "not all true, nor in all respects just." How could we deny there was "much truth" in it, when we had seen such a confession from Coleridge as the following:—"In the one crime of OPIUM, what crime have I not made myself guilty of!—Ingratitude to my Maker! and to my benefactors—injustice! *and unnatural cruelty to my poor children!*—self-contempt for my repeated breach of promise, nay, too often, actual falsehood!"—[Cottle's Reminiscences, p 292.]

In the second place, in regard to any "palliating tone" which "seems to run through the editorial in question,"—it is difficult perhaps to avoid this impression, if on the one hand it is maintained, in a particular instance, that a man is base, mercenary, unjust, false, despicable, with no redeeming moral features; and on the other it is defended that he is not so vile as he has been represented; if especially a false charge is alleged against him, in the midst of actual guilt in other matters, and an attempt is made to refute it.

Our correspondent seems to wish to show, that in regard to the conversion of Coleridge to Orthodoxy, we mistook his meaning in "what he stated in a former communication." He directs us to "see by the context," that "the *change*" affirmed "was from the ardor of a Unitarian clergyman seeking to win proselytes to his chosen creed; that "this change *commenced* for £150 a year." Now what did he really say?

It was that the Wedgewoods sought to "prevent his devoting his life to what they considered heresy;" that the change commenced for "neither more nor less than a *bribe* of £150 a year;" that "the conscience of Coleridge stood out against the offer of £100, but on its being raised to £150, then like a skilful auctioneer, despairing of a higher bid, he let fall the hammer, and knocked himself down low enough"—"*comment*," he adds, "*is unnecessary*." In other words, he asserted that the Messrs. Wedgewood bought off Coleridge from preaching Unitarianism, as the ministers of the Crown buy off a talented member on the side of the opposition. We are very far from wishing to hold our correspondent to the terms of his original charge, if he seeks to withdraw it, though he does not withdraw it openly and fairly. But he does not allow us this privilege; for he implies the charge afresh when he says, in his last communication, "it was rather a singular coincidence that his Unitarianism should be all before, and his Orthodoxy all after, his receipt of the annuity."

In confirmation of what was said on this point in the editorial, we take the liberty to state, that some female connections of the Messrs. Wedgewood now visiting in this country, on being questioned by a Unitarian clergyman of this city respecting the annuity,—they knowing nothing of what had just appeared in the Register on the subject,—replied that they had perused the original manuscript letters, and never supposed there was any other understanding by the parties concerned, except that Coleridge should be enabled to devote himself wholly to literary pursuits.

But our correspondent asks, "How should his Unitarianism be all before his annuity!" In reply, it may be asked, How does our correspondent know that it *was* all before? If he means, by Unitarianism, his *preaching it in the pulpit*, it is sufficient to say that Coleridge, on the same year with receiving his pension, 1798, went to Germany; and anybody who knows his engagements afterwards, will hardly ask why he did not preach. But there is more to be said. A decided change was not known, according to Cottle, (pp. 241, 248,) to have taken place until the year 1807—*nine years after the receipt of the annuity*. Our correspondent, to say the least, was not considerate in his last insinuation. And he will not, we trust, receive it as a mere Rowland for his Oliver, if we say, that while, in his opinion, the "palliating tone" of the editorial in question, "carried out consistently, would overturn all our judicial tribunals," his own remarks are of a character which, in our opinion, if "carried out consistently," would find "our judicial tribunals" enough to do.

We turn now to consider how our correspondent has met another point in the editorial, in which it was asserted that "there was not in the sort of Unitarianism Coleridge had adopted, the balm he needed for a wounded spirit. For it was *rationalism*. And we believe there are consciences less burdened with sin than his afterwards became, that rationalism cannot satisfy." To this our correspondent replies, that it is "substantially endorsing his own opinion, that Coleridge was not the man to like a theology insisting on practical righteousness so uncompromisingly as Unitarianism does." For, he adds, "there is no difference between Rationalism and other Unitarianism on the paramount necessity of practical righteousness." It is possible we may have expressed ourselves very imperfectly and obscurely—so widely has our correspondent missed our meaning. But we will try to be understood, the present time. We mean, then, to say, as we thought we should be understood before, that by Rationalism we meant *Naturalism*—and we have it under Coleridge's own hand, in a letter to his wife's brother, that he "was at times almost a Naturalist." (Cottle, p. 251.) Rationalism, or Naturalism, in our view, *excludes many of the motives and influences contained in the Gospel, which are necessary to recover man from sin*—in other words, necessary to redeem man from iniquity. We contend that man, under the dominion of sin,—under bondage to bad habits, is in need of a stronger power than Rationalism supplies to enable him to attain to the practical righteousness which even as a Rationalist he may perceive to be a demand of his nature. And it is in the truths revealed particularly by Christ; it is in Christ's special revelation of the Father, that man has the needed moral power. That revelation is in Christ's teachings, life, sufferings, death, resurrection and ascension. "The balm" (we adopted the word from our correspondent's first communication) "the balm Coleridge sought in religion was" *not* "something to *make up for the absence* of practical righteousness"—it was something to *furnish* it; to produce it where it was not, and where he felt, by his own unaided strength, or by mere willing, independently of the special aids in Christ, it could not be produced. Is this a "sentimental periphrasis," as our correspondent terms it? Is this to "identify moral enthusiasm with holiness of life?" Our correspondent of course will exercise his privilege to call such a faith what he pleases. If it be sentimentalism, then we are sentimentalists. But let him not say that it excludes practical righteousness. It is entertained chiefly as the motive power to produce practical righteousness. It is embraced for the sake of the practical righteousness for which it is not the substitute, but of which it is the means. He may moreover, if he chooses, question whether the natural, or the supernatural view of Christianity is most efficacious. But for ourselves we hold the superior efficacy of the supernatural.

It was in further illustration of this point, that we instanced Coleridge's "infirmity of will." It was not to excuse his sin, but to show, as we did in immediate connection, that in Christ alone he had the power to overcome sin; that in the influence flowing from Christ, was the healing power for that same infirmity of will. If our correspondent insists on putting us in error here, he must put St. Paul in company with us, who, in the passage we before quoted, felt and confessed his moral weakness, and saw the means of strength and deliverance in Christ—nay, he will be at issue with the Master himself, who, with a significance reaching, as we believe, to the moral condition of man, said to his disciples,—"Without ME, ye can do nothing."—There, we repeat it, is this fact of man's infirmity of will—meaning by it not that a man cannot will, cannot resolve, but that he has not a perfect executive practical will, does not perform that which is good to the extent that he often wills it. This, as we believe, is partly constitutional, and partly (to the degree in which a man is culpable) voluntary. In some it is comparatively strong, in others weak, in none perfect. The REDEMPTION of this enslaved will is through CHRIST.

We have said we did not justify Coleridge, nor palliate his real faults. The fear lest we should be understood to palliate them, kept us from saying any thing (as we thought could be said) in respect to some of the other charges in our correspondent's first communication.

We will however now throw aside those fears, and say what we shall produce vouchers for. If Coleridge burdened Southey with the support of his wife, (who was Southey's wife's sister,) he gave her the half of his annuity, which was all he was receiving—the other half having been withdrawn by one of the brothers Wedgewood. (Reminis. p. 279.) If he stood aloof from those whom he once loved, it was in part because, in the language of his daughter, he was "too sensible of, or quick to imagine, short comings of love and esteem"—(Introduc. to Biog. Lit. p. 33—) and in his alienation, he was guilty in common with Milton. If he refused to open their letters, the reason is supplied in a letter of his own to Cottle, who wrote him a remonstrance against his criminal use of opium—"You have poured oil of vitriol in the raw and festering wound of an old friend's conscience. I but barely glanced at the middle of the first page of your letter, and have seen no more of it—not from resentment, God forbid! but from the state of my bodily and mental sufferings, that scarcely permitted human fortitude to let in a new visiter of affliction." (Rem. p. 272.) If he took from Schelling, he says, in his own Biog. Lit., where the "plagiarisms" occur—"Let whatsoever shall be found in this or any future work of mine that resembles, or coincides with, the doctrines of my German predecessor, though contemporary, be wholly attributed to *him*." (ch. ix. p. 273.) And Schelling himself says, "I took occasion in my letters to vindicate him from the charge, which has been brought against him, of plagiarizing from me; and I said that it was I rather who owed much to him." (Introduc. p. 26.) If his daughter has "allowed that he was not sufficiently considerate of other men's property," she has also said, "he was profuse of his own, (Introduc. p. 11,) and that "he loved to share what he had with others." If he received £300 from De Quincy, on express conditions of which he invariably evaded the fulfilment, those conditions were self-imposed; for De Quincy desired to give it outright, on learning from Cottle that Coleridge in his "pecuniary affairs was a legitimate son of genius" (Rem. pp. 253—5.) If he borrowed money of his publisher Cottle, he meant to pay it in the coinage of his brain. There is, we admit, enough to bend his soul in deep contrition; there is, especially, in the desertion of his family under whatever circumstances of even partial support and her being with friends, great sin. But neither in this matter nor in others is there that unrelieved, total moral depravity—that unmitigated baseness—to justify the character drawn of him by our correspondent, who we supposed only spoke by a figure of poetry, when in his first communication he called him "next to Bacon, the greatest, meanest of mankind," but who in his last communication shows he spake only his just convictions, while he now says more emphatically, he was in fact "a great deal meaner than Bacon, counting acts of baseness."

There remains yet another point of view, in which we have not yet regarded Coleridge. It is true that he sinned, deeply sinned—this we affirm without reserve. It is true that he became intemperate with spirit, and intemperate with opium. What was used at first as a relief, was persisted in as an indulgence, until, like many other men of noble nature, he became, for a time, a sot—a miserably debased sot. This aggravated all his constitutional infirmities, and was the parent crime of other crimes. He suffered even in this life a tremendous retribution. "Conceive," said he in a letter to his friend, Mr. Wade, bearing date of 1814 already quoted, (Rem. p. 292) "conceive a poor miserable wretch, who for many years has been attempting to beat off pain by a constant recurrence to the vice that reproduces it. Conceive a spirit in hell, employed in tracing out for others the road to that heaven from which his crimes exclude him!"—Let others take warning from his misery. It was his own solemn request to his friend, in this same letter of 1814, that "a full and unqualified narration of his wretchedness and of its guilty cause, should be made public, that at least some little good might be effected by the direful example."

Coleridge lived twenty years after this, though as the author of Reminiscences says, "with many mementoes of decay." Perhaps he did not instantly reform; but there can be no doubt that for the last fifteen years of his life—of which our correspondent has taken no notice, the hope expressed by Mr. Cottle was well founded—that "the season of solemn reflection had arrived; that his talents were no longer partially buried." Toward the close of his life, there appeared a letter from him addressed to a god-son, for which we have not space, but which impressed Mr. Cottle so deeply that he exclaims—"Before the effect of this letter, the eccentricities of S. T. Coleridge—his indiscretions, his frailties, vanish away," (p. 296.) We have also a declaration under De Quincy's hand, in a comparison between Kant and Coleridge, in which he says of the former, that "he had no love, no faith, no self-distrust, no humility, no child-like docility; *all which qualities belonged essentially to Coleridge's mind, and* WAITED ONLY FOR MANHOOD AND FOR SORROW TO BRING THEM FORWARD." (Introduc. to Biog. Lit. p. 101.)

Surely our correspondent, as a Christian man, should not overlook this section of the life of Coleridge. Surely as an honest and just man he should take these facts into account in forming his judgment—if indeed he believes them; and we do not see how he can deny them, for they rest on the authority of the same book of Cottle which also gives us the knowledge of the faults so freely spread all abroad. But, as we have intimated, we do not think our correspondent had read the book of Reminiscences when he wrote his article, but relied on the article in the North American. Certainly he had not read the edition of the Biog. Lit. to which he (and also the North American) refers, whose "Introduction," which is so interesting a filial tribute from Mrs. Henry N. Coleridge, contains many facts in the light of which he never would have made his charges, or sought to defend them.

We are far from supposing Coleridge ever became perfect. From some of his besetting sins—especially from his arrogance, (he himself confesses he was "naturally arrogant," Rem. p. 229,) he may never have been wholly freed. We think we see it often in his Table Talk, oftener there than in his more elaborate writings. From the *effects* of his opium-eating he never wholly escaped, though he did from the habit of it; he never could behold truth afterwards with a steady face, but was dreamy and vague where some of his Orthodox friends think he saw the mysteries of the Divine nature. Let the veil be taken away from his faults and vices, but let it not be taken off from these to be thrown over his virtues. Let the section of his life be surveyed, in which he so grievously sinned, but let not this be so exhibited as to produce the impression that he was only bad, and that continually.

ORTHODOXY OF MILTON.

BY REV. DR. ALEXANDER.

No doubt seems to have been entertained of the stern theology of the author of Paradise Lost, until about the commencement of the present century, when a manuscript was found, containing a kind of system of theology, in which Arian opinions respecting the person of Christ, are distinctly avowed, and also some very crude and extravagant opinions on several other subjects. As there seems to be little doubt about the genuineness of this work, the only question of importance relating to it is, at what period of Milton's life was this treatise written? If late in life, then it must be admitted to contain his matured sentiments; but if early in life, the inference is that he changed his opinions after mature study. The probability is, that this was a juvenile production, written soon after his return from Italy; for had it been the result of his maturer studies, there is a strong probability that he would himself have given it to the world; for though it contains opinions differing from the commonly received doctrines, Milton was not a man to conceal his opinions, or withhold them through fear of public censure or clamor. Never existed a man of more independent mind, and one more fearless in publishing his real opinions. If orthodox opinions have been clearly and boldly avowed in his maturer writings, the inference seems probable, that this treatise contains the early speculations of an ardent and vigorous mind, which, though written out with care, he never would have consented to publish in the more mature period of his life. This opinion is expressed by the author of a memoir of Milton, prefixed to his "Prose Works," published in Philadelphia by Herman Hooker, in 1845. This writer, in speaking of the "Treatise on Christian Doctrine," says:—"That work he would never have given to the press himself, and which is, on every account, less worthy of praise than any of his other productions, (and) was probably composed during the first years after his return from Italy, and is the substance of familiar lectures to his pupils on theology. He had studied the nature of our *Savior* before his mind attained the strength of its maturity, as some of the brightest luminaries appear to rise while their sight was darkened.—In the end he was right. In none of his great works is there a passage from which it can be inferred that he was an Arian; and in the very last of his writings he declares that "the doctrine of the Trinity is a plain doctrine in Scripture."

The author does not refer us to the place whence this testimony is taken; but in his work on "the Reformation in England," there is a remarkable prayer of this great man, from which the following is an extract:—

"Thou, therefore, that sitteth in light and glory, unapproachable Parent of angels and men! Next, thee, I implore, omnipotent King, Redeemer of the last remnant, whose nature thou didst assume, ineffable and everlasting love! And thou, the third subsistence of Divine Infinitude, illumining Spirit, the joy and solace of created things! *One tripersonal Godhead!* Look upon this thy poor and almost expiring church," &c. —*Milton's Prose Works, vol.* I., *page* 33.—[Pres. Herald.

The above article has recently appeared in the leading Orthodox newspapers, and is going the rounds. It is not worth while to contend over Milton's faith, whether it was Trinitarian or Unitarian. As an authority, his name will not weigh much; for he seems to have believed the material nature of the Deity—the eternity of matter, as well as the lawfulness of divorce for reasons that virtually amount to divorce at will. But still it is well to ascertain his real belief on a doctrine so interesting as that which is involved in the question of the Trinity or Unity of God. How do the facts appear, as alleged by Rev. Dr. Alexander, and Mr. Herman Hooker above?

Milton returned from Italy in August 1639. The Tract on "the Reformation in England" from which the Trinitarian declaration is taken, was published in 1641—*only two years after his return.* Is it credible that the Treatise on Christian Doctrine should have been composed within that brief period, in addition to all his other known engagements? that Milton should have passed through such a change of views between the writing down of his Arian faith and the utterance of the Trinitarian prayer?

But further, it is known that he used, for his manual of instruction in theology in his school, "a short system gathered from the writers that were then fashionable in the Dutch universities"—and these were Orthodox, (See Johnson's Life of Milton.)

Mr. Macauley also says, "we can scarcely conceive that any person could have read the Paradise Lost, without suspecting his Arianism," (See Life of Milton.) Surely our Orthodox brethren have a desperate case to manage, in contending for Milton's Orthodoxy. They must consent, however reluctantly, to abandon him to the Unitarians. It is strange that Mr. Herman Hooker should not have cited, if he could, tract and page where he asserts, that in the very last of his writings "Milton declares the doctrine of the Trinity to be a plain doctrine in Scripture." It is stranger still that such a man as Dr. Alexander should have built an argument on so weak a foundation.

☞ It is stated in the last No. of the Alliance and Visiter, that Rev. J. O. Choules, DD., has become associate editor of that paper—still continuing his pastoral relation to his Church in Newport, R. I.

☞ Some articles are deferred, and requests not complied with, only because they came too late, and when other matter was in the hands of the compositors.

For the Register.

A SHORT SERMON FOR PARENTS.

It is said that when the mother of Washington was asked how she had formed the character of her son, she replied, that she had endeavored early to teach him three things, obedience, diligence and truth. No better advice can be given to any parent.

Teach your child to obey. Let it be the first lesson. You can hardly begin too soon. One of the most successful parents that I have known, said that this point was usually settled between him and his children before they were three months old. But it requires constant care to keep up the habit of obedience, and especially to do it in such a way as not to break down the strength of a child's character.

Teach your child to be diligent. The habit of being always employed is a great safeguard through life, as well as essential to the culture of almost every virtue. Nothing can be more foolish than the idea, which some parents have, that it is not respectable to set their children to work. Play is a good thing. Innocent recreation is an employment, and a child may learn to be diligent in that as well as in other things. But let him learn early to be useful.

As to truth, it is the one essential thing. Let everything else be sacrificed rather than that. Without it what dependance can you place on your child? And be sure to do nothing yourself, which may countenance any species of prevarication or falsehood. Yet how many parents do teach their children the first lessons of deception.

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For the Register.

MR. PAGE, Principal of the N. Y. Normal School.

The sudden decease of this devoted laborer in the cause of Education filled us with a regret we cannot express. The loss of no mere politician could be such a public calamity. Received at first with jealousy, he was gradually finding his way to the heart of a generous and growing State—a State whose school system is the best in the world upon paper, and the worst in practice compared with its promise. Mr. Page seemed to us to possess patience and energy, judgment and enterprise, candor to those that differed from him, with sufficient firmness in his own opinions. We fear that he sacrificed himself to his great work.

NEED OF ACCURACY.

We present the article below, with the errors in grammatical structure, &c., in the paragraph—'You leave it . . . possibly be." Senex, in insisting so strongly on accuracy, ought certainly to be himself accurate. We leave it standing as it is, to show what burden an editor must bear, to correct inaccuracies of manuscript, besides that which Senex imposes.

January 3d, 1848.

TO THE EDITOR OF THE CH. REGISTER:—

SIR,—In Saturday's paper, you were unlucky in the correction of the preceding Christian Register. I believe you have left the passage with *three* errors in it.

The true reading is

——————mutato nomine, de te
Fabula narratur.——————
Hor. Car. I. 1, 69—70.

You leave it

Nomine mutato, fabula de te narretur.
For Nomine mutato, read mutato nomine,
For narretur, read narratur.

and it is left as an Hexameter, which it cannot possibly be.

As I have always taken much interest in the Christian Register, I am proportionally mortified when I find errors in it. Even typographical errors always displease; implying some degree of negligence in the Editor, and of course, disrespect to the reader. Whoever expects accuracy from the proof-reader in a printing office, will assuredly be disappointed. Not indeed ought this to be expected. The proof-reader reads mechanically, and pays little attention to the sense, which he often very imperfectly comprehends. Without this attention to the meaning, errors cannot be avoided, especially in Latin, &c, quotations. I conceive that the Editor of any work is bound, not only to point out the mistakes of the Printer, but to see that they are rectified. If errors are observed, the reader, besides being displeased, as I said, is apt to suppose, that a similar negligence may pervade the judgment, and perhaps the logic of the writer. In short, his confidence in the Editor is considerably diminished.

You will excuse, Sir, the plainness of these remarks. The Christian Register holds a high character for ability and accuracy. This, I hope, it will always preserve.

Sir, your obedient servant, SENEX.

REPLY.

We are very glad to have the Register right at last on any point where there has been an error. Senex imposes a heavy burden indeed—one, it is safe to say, borne by no editor of any newspaper. For ourselves, we cannot stand by the press, and see whether in every case there be a revise or not, (as there ought to be,) and whether every error, either not found before, or still remaining, is corrected in the revise. No former editor of the Register has ever had such a task enjoined—and, in a word, it is utterly impracticable. In regard to accuracy of typography, we have been assured by those most familiar with the Register, and most observant of what it contains, that at no period has it been more accurate than for the last six months. If Senex will come and try the experiment of proof reading and proof correcting, one week, in an office where so many papers are set up, and where each must go to press in a certain limited time,—if he does not then say, "I have seen an end of all perfection," we will consent to be counted "the chief of"—blunderers.

As to the quotation in question, *we corrected it according to the manuscript.* We had not time to refer to our Horace. We were about to write "narratur" from our own memory, but as it would be good sense to say, "The name changed, and the story may be told of yourself,"—we let it pass.

One request of Senex—will he ask any book-publisher whether a book was ever published, entirely immaculate, even with four or five readings of the proof sheets? If not a book, how much less a newspaper! But we do verily try hard for an accurate sheet—and no conviction that "to err is human" makes us less vigilant.

☞ SPRINGFIELD. The Installation of Rev. Mr. Simmons, is to take place on the 9th of Feb. next.

For the Register.

FOREIGN CORRESPONDENCE.

FLORENCE, Nov 9, 1847.

I was rightly advised as to the value of moonlight in Venice, and am very glad to have seen it thus illustrated. The dreamy and—if I may be allowed the whim—retrospective character of that illumination becomes a city whose glory is a dream, and whose best charm lies in the memory of what has been, rather than the present ment of what is. It is the light of other days shed on creations which days far other than the present have called into being.

Venice at noonday is a goodly spectacle, as seen in a sweeping glance from a little height—say from St. Mark's Tower; and the churches, many of which are comparatively recent, need no grace of accident; they justify themselves in any light. Still, on a nearer inspection, the sun reveals too many disgraces and defacements in the old *palazzi* to revive as you would wish, the idea of the sometime Queen of the Sea. But when the moon is on them, these vast abodes of the Doges and Grandiosi of the olden time start up into something of their ancient dignity. What was shabby by day is shabby no longer. You see only the hoary honors induced by time, and not the squalor of decay. The significant outlines, divested of those thousand little accidents which the day reveals, become more boldly significant, and the massive architecture recalls the time when from the inhabitants of these palaces went forth the word which gave laws to the maritime world.

Venice, even at this day, is no inconsiderable city. It has lost less in population than in political consequence, less in the multiplicity than in the weight of its affairs. It numbers more than a hundred thousand inhabitants, and exhibits all the life and bustle which are found in other European cities of the same magnitude.

The Rialto is still as thronged as in the days of the Republic; but ermined senators and merchant princes have given place to loistering watermen, to unsavory venders of unsavory fish, and petty chapmen of every description. The canals still swarm with gondolas, but it is no longer the scarlet-and-gold-draped barge of former days. A sumptuary law of long standing has rescinded the ancient splendor, and black is now the color *de rigueur*. The only gay gondola which I saw was a funeral one. And that to be sure was gay enough. Hung with crimson, and garlanded with flowers, it moved a floating gala amid its sable companions, inverting the contrast which the customs of sepulture affect in most Christian lands. There may be different opinions as to the abstract propriety of such exsequies, and their effect on the living; but, viewing the thing *en tableau*, I must say that it was one of the prettiest sights I have seen.

In the evening all Venice, and the stranger that is within her gates, flock to the *Piazza di St. Marco*. Under this name, familiar to every one in connexion with Venice, you are to conceive an extensive, oblong square, enclosed on three sides with arcades, and faced on the fourth by St. Mark's Church and the Palazzo Ducale. At one angle stands the lofty tower of St. Mark's. The arcades are sufficiently extensive to admit many thousands of promenaders who may walk there without inconvenience. They are lined with costly shops, whose tempting windows promise gratification to every whim of fashion; and accommodated with cafes and restaurants, which satisfy every want of the carnal man. Add to this the beauty of the climate, whose mild evenings, even at this late season, invite to out-door recreation; and I know not where in all Europe you will find a pleasanter resort.

The Church of St. Mark's, one of the oldest in Christendom, with its Byzantine architecture, its five domes, and the barbaric splendor of its interior, resembles a Turkish mosque, rather than a Christian fane. The walls are ornamented with gold mosaics of immense value. The Jews of the place lately offered 60,000 florins for the privilege of repairing these works; their profit, it is supposed, was to be derived from the substitution here and there of inferior gold for the ancient metal. Whatever their motives or calculations may have been, the city refused the offer. Many of the choicest ornaments of St. Mark's have been brought from the East, e. g., two quadrangular marble pillars, from the primitive church of St. Saba, in Acre; a bishop's chair, from Alexandria—a gift of the emperor Heraclius; an old Byzantine Madonna in marble, which once adorned a public fountain in Constantinople; an altar piece, rich with jewels, said to have been executed in that city in the year 976. The facade is distinguished by four noble horses of gilded bronze, supposed to be of Roman workmanship, which have known more travel in their day than most horses of flesh and blood. From Rome they found their way to the East; in 1205 they were discovered by Marino Zeno in the hippodrome at Constantinople, and transferred to Venice; in 1797 Napoleon seized and sent them to Paris; and in 1815 they were reinstated in their present position.

On the north side of this church, looking towards the two pillars, between which, in former times, the scaffold was erected for public executions, are seen, as soon as the evening sets in, two lamps which have been burning there for I know not how many centuries. Thereby hangs this tale: A baker's apprentice was convicted of murder, condemned to death, and publicly executed between those two columns. Some time after he was discovered to have been innocent. The power which could take life with a word might reverse its decree, but could not revoke its act. The Senate, however, willing to make some reparation, at least to testify their sorrow for what was done, established the fund from which these lights are maintained in attestation to all time of the poor youth's innocence. And there they burn to this day, a lesson to those who make, and to those who administer the codes which dispose of human life. Cities would be well lighted if a lamp were established for every innocent person that has been condemned as guilty; and better still, perhaps, if one were kindled for every guilty person that has escaped.

Lord Byron speaks of standing "in Venice on the Bridge of Sighs," but does not mention that a special permit was necessary for that purpose, or explain by what other method he got there. Strictly considered, the laws of poetry did not require this explanation; still it would have been convenient. The reader of Childe Harold goes to Venice, expecting to plant himself on the same spot, and resolving that it shall be one of the first things he does. But when he arrives, he finds that the bridge is not accessible, or not open to the public. He may see it, however, from the outside, and have the sour grape satisfaction of knowing that he would see nothing remarkable if he were placed upon it. The bridge is a covered arch, connecting the Palazzo Ducale with the neighboring prison. But the story which gives it its name, viz: that the prisoners who passed it went to certain death, is apocryphal, *una favola*, as our guide assured us, and as I have heard from higher authority.

Venice is indebted for her chief architectural boast, the Palazzo Ducale, to two men, of whom she hanged the one, and beheaded the other. The one was the architect, Filippo Calendario, the other was Marino Falieri, under whose patronage this structure was erected in the middle of the fourteenth century, and to whom it is at once a monument of glory and of shame. They show the two pillars in the inner court between which he was executed, and the two fronting the square, from between which his doom was proclaimed to the people. In one of the halls are exhibited the portraits of the Doges in the order of their succession. When the series reaches Marino Falieri, instead of a portrait, there is a black curtain, on which is inscribed his name.

The facade appears at first view to be composed of brick unequally burned, which gives it a shabby appearance. You wonder that two such colonnades should support a wall of such vile materials, and turn away with a feeling of disappointment. But look again, what you supposed to be brick, are tiles of costly marble which have contracted their shabby appearance with age. The palace has prisons as well as halls of state; here are the celebrated "leads," where prisoners were tortured with intolerable heat, and the dungeons for the confinement of political offenders, who were always executed in secret within the walls.

In Venice, I became acquainted with Titian, whose best works are found there, and learned to class him among the heroes of art. The *Assunzione di Maria* in the *Accademia delle belle arti*, I suppose to be—all things considered—one of the most effective paintings extant. It is one of the few I have seen in Europe, so placed and so lighted as to bring out all their merits. The painter has thrown a glory around the face of the Virgin which makes it seem almost like condescension in her to mingle with the angelic hosts who bend down with outstretched arms to receive her. It is a picture which the dullest can hardly look upon without an upward feeling; a picture which goes far to explain the Mary-worship of the Romanists, which almost tempts the Protestant to kneel and adore.

I was scarcely less affected by the Magdalen in the Palazzo Barbarigo, where Titian's studio remains unaltered, it is said, in all its appointments, since the time when he wrought there. The woman mentioned by St. Luke, and whom tradition, apparently without evidence, yet not so entirely without reason as critics will have it, was identified with Mary of Magdala,—has always been a favorite subject with the old masters. But none of them, it seems to me, has hit the true character of that subject like Titian. A captious critic might say that a little more dispery would indicate a little more penitence, or object that the unnatural profusion of hair, which in some measure supplies its place, was conceived with too anxious accommodation to the narrative in one particular—that of wiping Jesus' feet—and was meant to obtrude the idea of an easy and practicable abstersion. But the most captious must allow a great superiority in Titian's treatment of this subject over that, I will not say of Carlo Dolce and other inferior artists, but over that of Correggio, nay of Murillo even, whose representation bears some resemblance to his, but is that of a saint rather than a penitent. On the whole he must be of criticism "all compact," who looking at this piece does not feel less inclined to criticize than to admire. The painting is now for sale, at the price of ten thousand pounds sterling. What an opportunity for some American institution to possess itself of a genuine masterpiece of one of the greatest painters that ever wrought! I have a selfish interest in wishing it that destination. I might then hope to see it again from time to time. As it is, I shall look upon it no more. But I carry with me the counterfeit true in my brain, of which no distance of space or time can deprive me. While I can remember anything I shall remember that attitude of supplication, that extasy of sorrow, "that hair those weeping eyes."

With Tintoretto, who also flourished at Venice, I was less successful. Some celebrated things of his in the Academy left me unmoved The *Paradiso* in the Palazzo Ducale, said to be the largest oil painting in the world, would not approve itself as paradise to me; and the piece in the Scuola di St. Rocco are so placed as merely to enable one to guess at the skillful grouping which seems to be a distinguishing characteristic of this great artist. But the Scuola di St. Rocco has attractions independent of Tintoretto in its magnificent architecture I speak particularly of the interior. I had her an illustration of the effect of proportions in lessening the apparent size of individual objects in a large interior. The floor of the principal hall is composed of quadrangular blocks of marble apparently measuring not more than four feet from angle to angle. The cicerone of the place assured us that the diameter of these blocks exceeded the height of a tall man. The party expressed themselves incredulous; but on measurement they were found to be nearly seven feet.

I saw some fine things of Padovanino, of the two Palmas, of Bassano, and a very pleasing work (the supper in the house of Levi) by Paolo Veronese, whom I always rejoice to meet.

After seeing various collections one comes into the same sort of relation with painting as with authors. One has favorite styles without reference to any fixed principles of criticism. One delights in certain works, independently of their artistic merits, and rejects others while allowing them all the merit which is claimed for them.

Rubens, e. g., I *fully* appreciate. I feel him to be a great painter, one of the greatest; but I can nowise befriend myself with him. There is a Satanic element, a spice of hell in most of his compositions, which makes me shudder as I gaze. I have seen but few pieces of his which I can regard with unmixed satisfaction.

F. H. H.

☞ The Portland Argus states that the Rev. Jason Whitman, of Lexington, is quite ill in the city, of Lung fever. He went into the State to attend the funeral of his brother-in-law, Mr Fairfield, but was too ill to be present.

For the Register.

TO THE UNITARIAN PUBLIC.

In entering upon the office which he has de- to fill with such experience, energy and will as he could contribute, the General ary of the Unitarian Association asks it vor, that appointments may be made for as rapidly as possible, because the season eady far advanced. Small gatherings t be held in vestries, school-rooms or par- in WEEK-EVENINGS, through all our socie- and timely notice being sent to this office, ecretary will feel deeply grateful for the tunity of advancing the interests of Chris- ruth and denominational fellowship. The object is not to raise money or multiply iaries, but to increase the zeal, sympathy ctivity of our widely-scattered brethren— hus send life-pulses from one society to er until the farthest extremities shall be ed.

e General Secretary will be highly gratifi- o attend Ordinations, Dedications, Associa- meetings, &c., and, when not pre-occupied, lend a helping hand, however distant the or inclement the season.

e Secretary invites those solitary advocates r faith, especially at the West, with whom as formerly enjoyed some intercourse, to w their correspondence now that it can be sed far more profitably than before, and to nunicate freely with this office as they may intelligence to impart, or wants to be sup- d.

Candidates will please send word once a fort- t of their engagements. This is necessary various reasons, and so small a favor will not be refused by any who desire to see the busi- of the office managed with some degree of m. The intelligence, thus easily commu- ed, will enable a committee from the coun- o see at a glance whom they can obtain, and m they cannot. There are several parishes where a young man would be comfortably pro- d for, though little could be done by way of ry. Are there not men of self-denial enough nter upon these vacant fields without farther y!

Finally, the efficiency of this office and the ediency of maintaining a General Association, to be determined by the heartiness with ch the parishes enter into the organization, he zeal of intelligent laymen, and the patient peration of brethren in the ministry. It is estly hoped that at least work enough will urnished to prevent the Secretary from re- ting the more limited sphere which he has hanged for one of wider promise.

January, 1848. F. W. HOLLAND.
111 Washington St.

P. S. As Rev. Mr. Briggs will hold the place Home Secretary, the supply of pulpits will re- n under his charge.

For the Register.

NEW YORK CORRESPONDENCE.

New York. Jan. 3, 1848.

NEW YEAR IN NEW YORK—IMPROVED PREACHING.

Saturday last being the first day of the year, observed agreeably to the long established tom of the city of the Knickerbockers. The Mayor received the calls and compliments of the izens, the clergy their parishioners, and the ies their friends of the other sex. It was ing to see the *callers* industriously plod- from early morn till late in the even- through mud, and fog, and mists that would ve honored the lakes of Scotland, and suffer- in the support of a fashion "more honored he breach than in the observance," a greater ree of fatigue than one most hard-working -laborer would willingly endure.

The total abstinence principle has been ac- nowledged in such a number of families that custom of New Year calls is much less in- ious than formerly, when on every table the s appointed, and every visiter was expected to ake of the stimulating beverage. But even w the danger is not small, and many a young n, and some not very young, are annoyed h a head-ache the morning after New Year, hich cold water and strict temperance have had agency in producing.

It is the custom of the city also, I am told, the hotels and grog shops of every grade, to p open house on New Year and to welcome ir customers to drink free of expense. You ill readily believe that thousands and probably s of thousands eagerly avail themselves of the portunity, and that to them this is the great- t and most honored day in the whole year. or will you wonder to hear that drunkenness ounds on every such anniversary. I saw more toxicated people on Saturday last than for a ar before, not excepting the 4th of July, when is held to be a patriotic obligation to become gloriously fuddled." It may be that the fash- n of this place in observing the New Year's vent is productive of some good,—that it tends enliven and strengthen kindly sentiments and keep up friendships which in the every day urry of life in the city would otherwise die om neglect. But whether its advantages are ot more than balanced by the dissipation to hich it gives scope and encouragement, may be easonably doubted. If we could contrive to urn the day into an anniversary for the benefit f the poor—if the cost of the preparations made y the ladies for the reception of their friends ould be made to flow forth in streams of chari- y to the destitute and afflicted,—if the happy nd the joyful-hearted who greet each other on hat day with reciprocal good wishes could be nduced to join hearts and hands and purses for he purpose of guaranteeing a "happy New Year" to the thousands who must otherwise re- alize an unhappy one, we should then have an nniversary which would confer a blessing alike pon rich and poor.

I rejoice in the indications which I think are ultiplying, that pulpits which have long been ruitless of good, perhaps worse than that, are eginning to send forth truths which must have wholesome influence, a renovating power in he Churches. Dr Bushnell of Hartford has made a terrible fluttering in some quarters by he light he has cast upon the venerable error, but he is doing a great and good work by his late publications. His views of Christian Nurture are read with exceeding interest in this quarter. I have just seen a Thanksgiving Sermon, lately delivered by Rev. Henry Ward Beecher of Brooklyn, which contains sentiments that must have appeared like strange and hard sayings to some of his hearers, but which show that another vigorous and fine mind in the Orthodox connection is breaking its fetters and outgrowing the forms of his Church. Thanks to the Author of all truth, for every instance and every beginning of disenthralment of truths and intellects long benumbed and dormant. Compare the following, from the sermon referred to, with the drowsy, heartless matter to which the hearers in most of our Churches are accustomed.

"It is not in the discovery of new and before unsuspected religious truths, that we expect Progress; but in very unexpected practical *applications* of the long known and simplest truths of the Bible. The world is able to bear the *doctrine of* Christ; but nothing would convulse it so soon or so profoundly as this day to insist upon the utmost *practical* fulfilment of that doctrine. It is sufficiently difficult to inspire men with the idea of high spiritual truth; but this is much easier than to procure their practical assent to the Golden Rule. The most radical book on earth is the Bible. Let the absolute requirements of the New Testament be peremptorily laid upon business, pleasure, social usage, political economy, and the whole of public procedure, and it would be like the letting loose of tornadoes in the forest. Let an Angel of God come down to measure the ways of men, and to change all that disagreed with the Golden Rule, in the ways of commerce, in social and political life, and the clamor of resistance would fill the heavens! What has been the occasion of all the heat and fury which has gone forth upon the Slavery question, but the simple endeavor to procure for a despised class the simplest element of justice! Yet our ears are annually vexed with redundant arguments or eulogies of Fourth-of-July justice. The whole mighty fermentation of England, the irrepressible throes of Italy, are but the result of the simplest truths of the New Testament. Let Rulers who love absolute authority cast the Bible out of their dominions. It as full of revolutions as the heaven is of stars. Little by little it leavens the lump Each encroachment upon embodied and organic selfishness brings on a battle. Behold, indeed, the axe is now laid at the *root*; and every tree which bringeth not forth good fruit shall be hewn down and cast into the fire!

"Without doubt important changes are to be made slowly. There is too much human happiness involved in every form of social usage to justify rash experiments or sudden changes, which *may* be from bad to worse. Nevertheless, no age will be allowed to shrink from the application of ascertained truths to known imperfections or misusages. Forever to pray "Thy kingdom come," and forever to fight each step of advance as a rash innovation, is the wisdom of conservatism. Some would be glad if God's kingdom would descend, as the rainbow comes, in the air; a thing for the eye; a picture on the clouds which shines over a world without changing it. Yes; it will come like a rainbow!—the sweep and the scowl of the storm first, which if good men do not give some palpable, unquestioned manifestation of their desire to have the nation do justly and love mercy.

Voting is not sufficient as a test of the prevalent tone of moral sentiment. Resolutions seldom reach beyond the neighborhood in which they originate. There can be no better way for the citizens of a republic than to request those, who are sent to Congress to make known their wishes, to do nothing contrary to the explicit precepts of Jesus in their legislative capacity.

Possibly some may think it dictatorial for free citizens to ask their public servants to do right. Other some, that it is sectarian for Christians to pray, anywhere but in their closets, for the maintenance of justice. We might learn something from our Puritan fathers on these points.

Are Christians doing their duty when they neglect so plain a means as has been referred to, of establishing justice upon earth?

Are the Christians of New England to be behind their brethren in Great Britain in petitioning the legislature to cease from trampling under foot the cross of Christ?

ORDINATION AT JAMAICA PLAIN.—The Rev. Grindall Reynolds, late of the Divinity School, Cambridge, will be ordained over the Congregational (Unitarian) Society at Jamaica Plain, on Wednesday next the 12th inst.

Services to commence at 1 o'clock, P. M. Cars leave the Depot of the Boston and Providence Railroad at 11 1-2 A. M., and return at 4 3-4 P. M., and 7 1-4 P. M. Omnibuses leave Tremont St, opposite Broomfield St., at 11 A.M and 12 M.

NEW PUBLICATIONS.

The Monthly Religious Magazine, Jan. 1848. Second Series Vol. III. Boston: Leonard C. Bowles.

We shall search in vain among the Periodicals to find richer, purer, more devotional, more elevating thought, than this Magazine often brings us, and the present number contains. The Collectanea of its Editor is a fine specimen of critical skill—racy, vigorous, apropos, felicitous.

Memoir of William G. Crocker, late missionary in West Africa among the Bassas, including a History of the Bassas mission. By R. B. Medbery, Newburyport. Boston: Gould, Kendall & Lincoln. 1848. 12mo, pp. 300.

This book, along with the interesting account of the African mission, gives the history of a young man who began to study late in life, and having passed a year at an Academy, entered the Baptist Theological Seminary at Newton; afterwards became a missionary to Africa, and died at the age of 30. It describes his conversion; his early hopes and fears; his aspirations after a holier life. While at Newton, he made an effort to free his mind from all prepossessions, and searched the Scriptures anew for the grounds of his belief. In this process, difficulties occurred in respect to the doctrine of the Trinity which seemed insurmountable. Anxiety, with close application, injured his health, and injured his mind, until his only refuge was to stop thinking on the subject. He engaged in revivals, and gradually recovered his former belief.—We believe there are hundreds of young men who, if left to decide from an independent study of the Bible, would abandon the Trinity. But they check their doubts as temptations of the devil; they think that cannot be true, which their Christian brethren so oppose; they seek peace again in the former channels of thought, and they find it—but, as we believe, not so deep a peace as they would in yielding to the law of their own minds led by that Spirit which breathes in the Divine word. Mr. C's former views became precious again, more so than before, but not so precious, nor so inspiring, nor so purifying, as the new views would have proved which the Spirit in the Word alone began to open. We rise from the perusal of such a book with a Christian esteem for the subject of the Memoir, while we separate, as we think we can, the truth from the error, the right course from the mistakes.

Memoir of Mrs Jane Mawson of Newcastle-on-Tyne, Compiled from her Diary and Correspondence, showing the progressive influence of Truth upon the mind of a sincere Inquirer. By an Intimate Friend. London: Chapman and Brothers—16mo, pp, 245. From Munroe & Co.

This Memoir (which we quoted last week in our first editorial) records a deeper religious experience, more ardent aspirations, and exhibits a woman of stronger intellect and affections than Mr. C's, whom we have just noticed. Her conversion (as manifest to herself and others) dates at the age of 14, as member of a Methodist "class," and from that period her Diary commences. In 1838 Miss Cameron was married to Mr. Mawson. In 1841, at the age of 27, her religious views having been greatly modified, she united with the Church under the care of Mr. Barker—of whom she thus speaks—"We have received more spiritual benefit from his labors than from any other minister. I felt much pained on account of the bitter persecutions he was experiencing from his enemies. Such meekness and forbearance I never before saw." Two years afterward she attended a Methodist love feast, and took the "opportunity to declare what great things God had done for her; how mysteriously he had supported her in tribulation; how much more elevated and endearing her views of God's character were than they used to be, and how it was her firm determination to live to his glory, to seek to know and do the whole will of God."

"Mrs. M's change of views had increased her attachment to God her Father, to Jesus her Savior, and to his sincere followers of whatever name. She deeply regretted the narrow sectarian bigotry which prevented the free intercourse of Christians, because they happened to differ in matters of opinion, and longed for the day when Christ's followers shall be VISIBLY ONE."

Her last entry in her Diary is as follows: "My body, for many hours, had been racked in agony; but my mind was calm. What a burst of glory was revealed to my soul! It was the disclosure of God—the manifestation of infinite love. While I felt that reliance upon the merits of Christ for salvation would have been a *sandy* foundation, I *did* feel that I was on the Rock of Ages. I expect to live with God, my Father, and with Jesus Christ my Lord, forever in eternal blessedness.

A few days before her death, she said, "the ground of our acceptance and our hope is God's unbounded love as manifested in the gift of his son Jesus Christ, and our own faithfulness."

She died in the triumphs of Christian faith. In her last moments she had as glorious visions as Payson had, Unitarian though she was. And there is no point of comparison in which she falls short of the experience of the subject of any Orthodox biography we ever read—and we have read a great many.

For the Register.

OBITUARY.

DR. ABNER B. WHEELER.

Died in Charlestown, Dec. 8, 1847, Abner B. Wheeler, M. D.

Dr. Wheeler was one of the few men of whom it may be said, that one would feel as naturally prompted to speak their praises while they live as after they are dead. His character does not need to be viewed from a distance, to inspire respect and affection. In his profession, as a physician, he was pre-eminently faithful, solicitous, indefatigable. Indeed, a personal interest and tenderness always grew up in him for his patient, which rendered his employment painfully wearing and exhausting to his sensitive and delicately-constituted nature. As a student of Medical Science, he was liberal, inquisitive, candid, and never afraid of the results of a free and impartial investigation. His course of practice, extending over ten years, and principally in the South part of Boston, gained for him the attachment of devoted friends, both among his brethren of the Faculty, and the community generally. Indeed, with the simplicity, amiability, courtesy, uprightness and fidelity which were so conspicuous in him, it could not be otherwise. Perhaps the quality more prominent than any other in his character was his strict, uniform conscientiousness. He was a firm, intelligent, Christian believer. He was a consistent Unitarian. His zealous interest and active participation in the affairs of the religious society to which he belonged, contributed much to its prosperity. Sincere in his friendships and kind in his disposition, he possessed the most genuine and efficient philanthropy,—a philanthropy that was manifest in acts of private generosity and beneficence as well as in his cordial support of the various practical reforms of the day. He always spoke warmly for emancipation, for peace, for institutions of mercy, for a Christian legislation. Repeated domestic bereavements, together with physical disease, at length quite prostrated a frame that was never robust. The powers of his mind were disturbed in sympathy with his disordered body and bleeding affections. After a sickness of several months, he fell asleep in peace, leaving the blessing of a good man's memory.

GENERAL INTELLIGENCE.

NEWS BY THE STEAMER. The Caledonia arrived Tuesday at half past 6 in the exening. There is no difference, so far as we have seen, in the state of things in England, particularly worth recording. It was announced that Father Mathew would leave Liverpool for New York in one of the April packetships. In Ireland the outrages continued, and many individuals of distinction have fled the country to escape assassination. In Switzerland, the war is apparently at an end, but affairs are not regulated.

SICILY. A general insurrection is reported to have taken place in Sicily. The excessive rigor displayed by the government, for the sake of self-preservation, had so exasperated the multitude, that the entire country had risen in arms, and the soldiers refused to act against the citizens. The constitution of 1812, guaranteed at the time by England, has been proclaimed in the whole land.

ITALY. The question of Ferrara is considered as settled. The Austrians have consented to withdraw from the town into the citadel, merely retaining a post at the gate of the Po, which they were to hold in conjunction with Pontifical soldiers. In compliment to Austria the Pope permitted Cardinal Ciacchi to retire to Pesarro, so that he might not be present at the evacuation of the town by the Austrians.

Letters from Rome of the 2d say that all was perfectly tranquil in that capital, and that the work of administrative and organic reform was proceeding in the most satisfactory manner. The new council of state and the municipality had entered on their respective functions, and all hops of effecting any reaction had been given up by the retrograde and Austrian party.

Accounts from other parts of Italy continue to be favorable.

MASSACHUSETTS LEGISLATURE. This body met on Wednesday. The Senate was organized by the choice of Hon. Mr. Scudder of Barnstable, as President, and Charles Calhoun as Clerk. The House of Representatives after three ballotings chose F. B. Crowninshield Esq. of Boston, Speaker. Mr. Charles W. Storey was re-elected Clerk. It was not until after three o'clock P. M. that the religious services commenced at the Old South, where the Election Sermon was preached by Rev. Dr. Vinton of St. Paul's Church, from Romans xiii, 4. "For he is the Minister of God to thee for Good." His subject was the divine authority of civil government, and was ably discussed.

THE U. S. SENATE. We copy the following extract from the Washington correspondence of the New York Mirror:

"There sits Webster, with his capacious head and cavernous eyes—the very "front of Jove himself," looking as firm and immortal as Bunker Hill. He is the "great Bear" of the North, and around him many lesser stars revolve. The eye next turns to Mr. Calhoun, whose bushy head of iron grey, and eagle eyes distinguish him at once as the great champion of the other half of the Union, who holds the balance of power in equilibrium. These are the men that constitute a Senate, and leave the stamp of greatness on its actions. They are the

"Giants, which the wizard, Time,
Has raised to count his ages by"—

the "picked men of centuries," whose names will live among the unborn generations "as they rise in their long succession"—while the names of Kings shall be forgotten, or sleep,

"In dusty darkness hid,
Beneath a nameless pyramid."

Mr. Webster is looking remarkably well, in blue coat and bright buttons, with a growing protuberance about the equator. His hair seems to have thinned, his eyes deepened, and his forehead grown more pale and expanded. In the expressive language of a green-horn who had been gazing at him with open-mouthed admiration, "he *is* a great one and no mistake."

Mr. Calhoun's intellect betrays itself chiefly in his indescribable eye; a kind of electric eye, that burns and penetrates, and makes one *wink fast* to look at. * * * * * Mr. Calhoun's second peculiarity in personal appearance, is his remarkable head of hair, which artists and letter-writers have made as immortal as the locks of the Samson. It is indeed "a feature;" long, lank, and bright as threads of steel; there is an indication of strength in every fibre. I am sure it would sparkle like a cat's back, in the dark, if brushed the wrong way. It encroaches rather hard upon the dial plate of his great intellect, but he brushes it back perseveringly, evidently determined to allow it "no more territory;" and the strong capillary attraction may serve, perhaps, to relieve him from the electric pressure of an over-charged brain."

SPEAKER WINTHROP AND THE 21ST RULE. A petition was presented in the house, Dec. 21, that all laws authorizing or sanctioning the sale of slaves in the district of Columbia be repealed. It was moved to lay it on the table; upon which motion the vote was 97 to 97. The speaker voted nay, and the petition was of course referred to the committee on the district.

ANTI-SLAVERY PETITIONS. The U. S. Senate on Wednesday last, after a petition containing a wish for the abolition of slavery in the District of Columbia, had been laid on the table by a vote of 32 to 9:—

"Mr. Hale presented the memorial of David T. Burr and sixty-nine others, citizens of Pennsylvania, praying for such an alteration of the Constitution and laws as shall abolish slavery throughout the Union.

Mr. Hale said: I do not know that there is a standing rule or order of the Senate that raises the question whether this petition shall be received, or the motion to receive it be laid on the table. I ask whether the motion to receive the petition is debatable? Am I correct, sir, in supposing that it is debatable.

Presiding Officer. It is debatable.

Mr. Hale. So I understand it, sir. I wish to say a single word in vindication of the course which I deem it my duty to take on this occasion. It is with no desire to produce angry feelings, or excited discussion, but it is in discharge of my duty, under the deep and earnest conviction of my understanding, that I attempt to discharge that duty. What is the refusal of the Senate to receive these petitions? It is saying that there are some subjects on which the people shall not approach this tribunal.

In this day, speculation is adventurous. We venture to inquire into all the secrets of the material and spiritual world. The researches of geological science have penetrated the bowels of the earth, and have there found the materials by which it is assayed to prove that He who made the world, and revealed its age to Moses, was mistaken. Nay, inquiry goes with adventurous flight to the very throne of Eternity, and undertakes to scan the laws by which He who sits thereon governs His own actions and the world He has created. And, sir, if speculation is thus adventurous, have we, in the United States of America, an institution which exalts itself above God; defying examination or inquiry, or petition even? Most emphatically, sir, do I conceive that at the present day the people of the United States have a peculiar right to come and ask of this body a respectful hearing on this very subject. Sir, it is no mere abstraction. It is an element of political power in the formation of our Constitution; it is an element on which the Constitution of the other House is regulated; and, it is an element in the political discussion and action of the present day, which is involving the nation in a foreign and aggressive war at an expense of forty or fifty millions of dollars annually. And, if the people of the United States are to be thus taxed for a war, growing immediately and directly out of an institution of this character, are they to be told that they shall not come and respectfully present their petitions upon this subject?

I have thus discharged my duty to those who sent me here, without any expectation of influencing the action of this body, without any desire to excite angry feeling or discussion. I ask that the petition may be received.

Mr. Berrien. The practice which has been adopted by the Senate has been the result of calm and deliberate consideration. It has protected us from those exciting discussions, which in another branch of the National Legislature, have too often occurred. I do not apprehend that anything which has fallen from the honorable Senator from New Hampshire who presents this petition, is calculated to change the well settled conviction of the Senate on this subject. I therefore, sir, the question of exception being before the Senate, move to lay that question on the table.

The motion to receive the petition was then laid on the table."

THE FUNERAL OBSEQUIES OF THE LATE SENATOR FAIRFIELD were attended at Saco, on Saturday last, by a large concourse of his immediate fellow citizens of Saco and Biddeford. The services were conducted most impressively, by the Rev. Mr. Nichols, in the Congregational Church, and that large edifice was filled with the crowd. Although the extreme inconvenience of the weather prevented the presence of many persons from other places, yet there were observed among the respectable concourse, Governor Dana, and several other gentlemen, from this city and elsewhere, holding stations in the public service.

The most impressive and affecting part of the spectacle was the sight of the orphan family of the deceased. Seven children followed his remains to the grave—one of them too young to know the sad meaning of the scene,—while another, still younger, remained by the vacant birth. Such a bereavement throws a bitter contrast back upon the distinction of a public life. If their early orphanage is encouraged by the recollection of the honors won by their father, it may still further be consoled by the testimony, borne by many hundreds around his premature grave, that he passed from this life without leaving a personal enemy behind him.

[Portland Adv.

☞ SUNDAY EVENING SERVICE. In addition to the usual morning and afternoon services, the Indiana Street Church will be opened *every Sunday Evening*, for public worship, to be conducted by clergymen in the city and vicinity.

☞ On Sunday Evenings the seats will be free; and a collection will be taken to defray expenses and in aid of the [illegible] jan8

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet in Cambridge, at the House of Rev Dr Francis, on Tuesday, 11th inst.
jan8 WM NEWELL, Sec'ry.

☞ PEACE LECTURE. The Rev Mr Beckwith, Secretary of the American Peace Society, will deliver a Lecture on Peace at 6 o'clock on Sunday evening, in the Tremont Temple. Subject—LESSON OF PEACE FROM THE MEXICAN WAR. jan8

☞ REV C. SPEAR, will preach in the Universalist Church at West Cambridge, next Sabbath afternoon on Prison-Reform—and in the Unitarian Church in the evening, on Capital Punishment. jan8

☞ NOTICE. The Professors in the Divinity School at Cambridge, would very gratefully acknowledge the reception of One Hundred Dollars from the Ladies of the Channing Circle in the Federal Street Society, Boston, in aid of the funds for indigent Students in the School. This continuation of their accustomed bounty is highly gratifying, for the kind assistance it affords, and for the evidence it gives of interest in the objects and the welfare of the In-titution.
jan8

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society, acknowledges the receipt of Ten Dollars from the Teachers and Pupils of the Sunday School of the Third Religious Society, Dorchester, over which Rev Richard Pike is Pastor, to constitute Dr John P. Spooner, their Superintendent, a Life Member.
Boston, 11 Allen Street, Jan. 8, 1847.

☞ THE ANNUAL MEETING OF THE SEAMEN'S AID SOCIETY, will be holden in the Tremont Temple, Hall No. 1, on Tuesday morning, Jan. 11th, at half past 10 o'clock.
E. L. EVERETT, Sec. S. A. S.

☞ Members are requested to bring their subscriptions enclosed in a paper, containing; their name and place of residence.

☞ All interested in the welfare of Seamen are invited to attend. jan8

☞ TO BENEVOLENT SOCIETIES. The regular monthly meeting of the "Association of Delegates" will be held in HALL No. 3, TREMONT TEMPLE, on Tuesday, 11th inst, at 3 o'clock, P. M.—Officers and Distributors of Charitable Societies are invited to attend. Societies will please send in their Monthly Reports, and those that have issued printed Annual Reports will confer a favor by handing a copy to the Secretary.
By order of the Board of Managers.
F. R. WOODWARD, Sec'ry.
jan8 Society for Prevention of Pauperism.

MARRIAGES.

In this city, on Tuesday evening, Nahum Ward, Esq., of Marietta, Ohio, to Miss Harriet Denny.

In Concord, Dec. 30th, by Rev J. M. Usher of Boston, Mr Benjamin Tolman of this city, to Miss Ann J., eldest daughter of Mr Heartwell Bigelow, of C.

In Salem, 30th ult, by Rev Mr Thompson, Mr William Cheever to Miss Sarah E., daughter of Capt Jere. S. Perkins.

On Sunday evening, 25th ult, by Rev Mr Thompson, Mr Samuel Noah, Jr., to Miss Susan Pitman, daughter of Mr Nath'l Pitman.

DEATHS.

In this city, Dec. 31st, Mrs Abigail Wheeler, 58.
In Weymouth, Jan. 2d, Miss Harriet Blanchard, 16.
In Charlestown, 31st ult, Benjamin Frankin, son of Mr Benjamin Bell, 31.
In Rochester, N. Y. 30th ult, N Putnam Coffrain, a native of Danvers, Mass., 21.

LITTELL'S LIVING AGE, No. 191. Price 12½ cents.

1. The Life and Writings of Shelley.
2. The Maiden Aunt.
3. Tuition of Idiots.
4. Truman Henry Safford.
5. Spain, the United States, and Mexico.
6. Affairs in Mexico.
7. Ruin of Ireland.
8. Foreign Correspondence of the Living Age.

Published every Week at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield streets.

☞ The Entrance to the Office is now in Bromfield Street. 1tis jan8

IS YOUR LIVER DISEASED? You may find relief if you will but try in time. Our agent has just received the following:

New Jersey, Bordentown, Oct. 25, 1845.

Mr SETH W. FOWLE,—Dear Sir:—I am well aware that persons of every age and sex, and condition in life, in every part of the country have used, and been benefited by

DR WISTAR'S BALSAM OF WILD CHERRY.

My own life has been saved by it. My father's and my mother's family were both consumptive. My father, mother and a sister, died with that fatal disease. For some years, I have been predisposed to it myself. About one year ago I was quite sick for a number of weeks, confined to my bed when the pain in my side would allow me to lay. My physician pronounced my disease Liver Complaint; my liver was very much enlarged, I raised blood several times; the pain in my side was so severe that the cars passing in the street by the door affected me. I was cupped, bled, and had various other remedies applied but all to no purpose; I got no relief: at last my physician said he could not cure me. I expected to die soon, but providentially I heard of, and obtained a bottle of your Balsam, which relieved me at once. I was encouraged to persevere in using it, until I took four or five bottles, which saved my life and cured me. My health is now good. For Liver Complaints I believe it is a most certain cure.

Signed, MARTHA A. BETCHEL.

I am acquainted with Mrs Betchel—her statement is true.

Signed, WHITALL STOKES, Druggist.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 133 Washington street, Boston, and by Druggists generally. jan8

IMPORTANT NOTICE.
FURS! FURS!

IN consequence of the warm weather continuing so late in the season, I have determined to MARK DOWN my *extensive stock* of

RICH AND VALUABLE FUR GOODS,

at such prices as will be an inducement for individuals to make purchases, even if they were sure of not having occasion to use them till another year.

My assortment is made up of as large a variety as can be found in New England—from the child's muff at 25 cents, to the richest Sable at $200.

As it is impossible to enumerate the kinds, qualities and prices, you are invited to examine this immense stock, at Wholesale and Retail. Also, the usual variety of HATS AND CAPS—*Ladies' Drab, Blue and Pearl Beaver Bonnets*—a new and very desirable article.

Store and Chambers, 173 Washington Street, Boston.
dec25 3wis W. M. SHUTE.

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CXLV for January 1848. Edited by Rev Alvan Lamson, DD., and Rev Ezra S. Gannett, DD.

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VII. Martineau's Discourses.
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IX. Notices of Recent Publications.
X. Religious Intelligence.
XI. Obituary.

At the commencement of this New Year of the Examiner, the Publishers ask for it the continued and increased patronage of all Liberal Christians. Every exertion is made to render the work worthy of the place it occupies at the head of the literature of the Unitarian Denomination.

The Examiner is published once in two months in numbers of *one hundred and forty four* octavo pages each, but when occasion requires extra pages are given without charge.

☞ This number contains *sixteen pages extra*.
jan1 CROSBY & NICHOLS, Publishers,
111 Washington street, Boston.

A NEW HISTORY OF THE UNITED STATES.

CADY & BURGESS will publish, early in January—

A NEW HISTORY OF THE UNITED STATES,
BY EGBERT GUERNSEY, A. M.

In preparing this work, no expense or pains have been spared to make it worthy the patronage of all. Colored Maps of the *French, English, Dutch, Swedish* and *Spanish* possessions or claims in the United States, in 1655; of *Aboriginal America*, and of *Mexico*; with Plans of Battles, Maps of Cities, &c., &c., are interspersed throughout the work.

Appropriate [illegible] Notes on the Margin, with an Historical Chart, arranged on the best Chronology.

Two *Introductory Chapters* are introduced, containing an account of *American Antiquities*, and a *History of the Indian Tribes*. The History is divided into three Parts or Epochs.

The *first* extending from the Discovery of America by Columbus, to the Declaration of Independence.

The *second*, from the Declaration of Independence to the Formation of the Federal Constitution.

The *third*, from the Formation of the Constitution to the present time.

In Colonial History, no important point has been passed over; while a larger space has been devoted to the Revolutionary War, than is usual in School Histories.

The Biography of each President of the United States is given, in connection with his Administration.

Throughout the entire work, the mind of the pupil is *particularly directed to an overruling Providence*, whose protecting care has been so often manifested in our national existence.

The work will be printed on large open type, well bound, and contain 450 pages 12mo.

Teachers, Committees, and others interested in education, are respectfully requested to examine the work, which may be found early in January in the hands of Booksellers generally, and be obtained on application to the publishers,

CADY & BURGESS, 60 John st.
New-York, Jan. 1, 1848. 2wis

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NOTE.—The most prevalent and fatal of all diseases incident to our climate, *Consumption*, may generally be traced to a slight cold. By an estimate not long since made, it appears that upwards of *one hundred and fifty thousand die* annually of *Pulmonary* Complaints. *Take heed*, delays are dangerous.
nov6 1oly

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Progress of the Christian Life: being a sequel to the "Formation of the Christian Character," by Henry Ware, Jr., DD., price 31 cts—cloth.

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This day published by BENJAMIN H. GREENE, 124 Washington street, "My Teacher's New Year's Present," for 1848—by Rev F. T. Gray. dec25

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Stanzas.
The Errand Boy.
Mariner's Hymn.
The Wishing-Cap, No. 3,—Concluded.
Who are the Rich?
To Hal.
Anecdote of General Putnam.
The Hermitage of Sainte Madeline.

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SERMONS ON CHRISTI

POETRY.

For the Register.

SABBATH MORNING.

Written in the Eye Infirmary, Boston, October 1845.

'Tis Sabbath morning. Autumn winds
No more along the turrets sigh;
And level beams of golden light,
O'er all the sleeping City lie.

How deep the silence! not a wheel
Of last night's tumult, rumbles more:
The streets are empty; all is still,
Save the deep murmur of the shore,—

That, moaning, seems a dirge for those
Who in mid ocean sank to sleep,
Unseen, unwept, as yet, by all
Save the rude surges of the deep.

The tempest from the deep that came,
Like an old Viking in his wrath,
Has past, and left the broken bough,
And scattered foliage, in his path.

O, had I eyes to see or read
The darker doings of his hand,
What wrecks were seen of wealth and life,
And ripening hopes along the strand!

But kindly shrouded from the light,
I neither see, nor hear, nor know,
How wide the mischief he hath done,
How deep the gulph of human woe.

But I can feel the mighty change,—
The calm succeeding to the din,
Like gentle Peace supplanting War,—
Like balmy sorrow over sin.

And I can feel the genial sun,
And fancy how its light is streaming
On village spire and cottage roof,
On russet plain and waters gleaming.

And I am out on this small spot
Of earth's soft lap, to claim a part
Of that sweet smile she gives to-day,
To cheer her drooping children's heart.

Blest smile! how many a child of care,
From toil released, this blessed minute,
Is out to drink its influence in;
Is rapturously basking in it!

From busy counter, dusty shop,
And noisy street, I see them come,
To renovate, at Nature's shrine,
The heart by labor chilled and numb.

Some to a distant home repair,
To cheer a sickly sister's gloom;
Some, to the naked grove or wood,
To read their own in Nature's doom;

Some, to relieve a parent's want,
And join again the hymn and prayer;
Some, to the anthem-pealing Church,
To join in public worship there.

There's worship still in every place,
In flowery mead, and waving grain;
In rolling river, gurgling rill,
And in the wood-bird's distant strain.

There's worship in the desert mild;
Worship upon the stormy wave;
In new-born Freedom's uttered shout,
And sigh suppressed of fettered slave.

There's worship in the lowliest spot;
The smoke that curls from cottage fire
Points as directly up to heaven,
As doth the Church's gilded spire.

And there may rise as pure a prayer
From the dark dwellings of neglect,
As in the minster's marble pile,
From borons all in jewels decked.

The meanest gift from absent child,
The wild flower peeping from the sod,
No less than preacher's tongue of fire,
Speak, to the humble soul, of God.

Thy presence, Lord, is unconfined;
The universe is full of thee;
And wheresoever there is mind,
There may thy holiest temple be! C. E.

MISCELLANEOUS.

THE SAILOR.

[From the Atlas Correspondent's Report of Rev. Mr. Steward's remarks before the N. Y. City Tract Society.]

Rev. Mr. Steward, of the Baptist Church, said he had been a sailor; he was a graduate of the sea, and it would be expected that he should feel an interest in the sons of his Alma Mater. And from observation on board his own vessel he felt qualified to testify to the great importance and the happy results of giving Tracts to seamen. He adduced many instances in illustration of this fact.

Sailors were grateful, bold, benevolent, and men of common sense, characteristically; and what was peculiar was, when a sailor was converted, his purse was converted too. It was often the case when landsmen were converted, they were all converted but the purse. They understood and talked a great deal about religion, but they considered their purse their own; in giving themselves to the Lord they reserved that. You very seldom see a sailor putting copper into the contribution box, unless it might be, as he had seen, to keep a bill steady. They considered old copper very good for ballast, but very worthless freight.

THE RAGGED SCHOOL.

A LETTER TO CHILDREN.

[From a Correspondent of the Christian Citizen.]

DEAR CHILDREN,—The Supervisor of the Ragged Schools in London, (fifty in all) called upon me the other Sabbath evening to ask me to go with him and see the King Edward Street School, as it was composed, he said, of the most wretched children in London.

It was about seven o'clock when we approached the school-room, and we found nearly a hundred boys and girls standing about the door trying to get in, but they could not. I asked the Supervisor the reason of this, and he said that already they had as many scholars inside as they could take care of, and that no more would probably be admitted until more voluntary teachers came in. We found that we could not get in by that door, so we went around to the teachers' private door, but some of the boys scented our purpose and followed us, hoping to squeeze in by the side of us into the room. So to deceive them we were obliged to walk off as if we had given up the idea of going in, and after a short walk we came back through a dark alley and gained an entrance. There were 210 children and 29 teachers present. It was their Sunday School evening, and those that could read were reading the Bible and the rest were learning. Such poverty I never saw before. Why children! we talk in America of poor children, but we dont know what poverty is. A great many of these children work every day in the week, and Sunday they come here to learn to read the Testament. The Superintendent said no more children could be admitted. It was a sad thought that a hundred boys and girls should beg admittance in vain to a school-room. There they stood in the rain and mud crying to be let in. Finally they grew impatient and I heard them shouting "Let's break the door in! —let's break the door in!" And they did break the door in and came pouring in torrents upon us. The superintendent shouted for the teachers and they commenced putting them out—kindly and yet by force. Then two or three sturdy fellows closed the door up and fastened it. It was not long before a knocking was heard at the private door and a few more teachers came in. Then the question was how to let in a few more boys without letting them all in. It was resolved to call a policeman. In he came with his leaded cane and leathern cap and unfastened the door and admitted 20 more, when it was closed again. It would be a singular sight, I think, in New England to have a police officer employed to keep boys out of the school-rooms—he would be rather more likely to be employed in *getting them in*! I then went round trying to find out how many of those present could read, and found that 40 of the 210 could do so and no more. Presently two of the boys got to fighting and I sat down between them and asked them their occupations. One was a spinner and the other worked in a stable from 5 in the morning to 10 at night every day except Sundays. Think of that, children! He could almost read and wished to learn to write. He had no books and would be very glad if he only had one. I had brought with me a few little ones and told him I would give him one. His eyes sparkled with delight when I told him this and he held out his hand for one, but the other boys learning that I had books, set up a great cry for them and I could not give the poor little boy one, for I had not enough for all. After a while I found a chance to put one into his pocket unobserved by the rest. A flock of the little "*shavers*" gathered around and I asked them if they had ever heard of America. They all of them had, and I asked them how far away it was. One said 1000 miles, another 2000, while a third said 3000. I told him he was right. I wish you could have seen him as he proudly said "*I answered right—I b'long to the Bible class!*" Then I asked them what sort of people lived there. They had quite a discussion upon the subject and came to the conclusion that *they were savages!* Should you like to see a person, asked I, who was born in America? They all answered "yes." Well then, said I, I was born in America and came from there only a month ago! They all looked at me with wonderment pictured in their faces and were silent. Finally the little fellow who knew how far off America was, began to glance up and down my person, as I would at a man from the moon, and said, "*I guess you are the smartest chap they've got there!*" No, I told him, I wasn't" a priming" to some I had left. They then wanted me to tell them about America. And I *did* tell them about our snow-storms, sleigh-rides, hills and rivers. And when I came to tell them of our yankee children reading of a winter's night by a blazing log fire, their faces grew sad and they said, "we haven't any books to read if we had a log fire." Dear children of *our* school-room!—my heart pitied those poor things, just as yours would have done, and I pledged them that a school of my acquaintance would give them books, and the steamer that bears you this letter, bears one also to a Sabbath School in Connecticut that will, I know, be willing to give a few dimes for these poverty-stricken beings.

Your friend,

D. W. BARTLETT.

THE ARABIAN HORSE.

A most moving incident, in illustration of the extraordinary strength as well as attachment of the Arabian horses, is given by Lamartine in his beautiful Travels in the East:

"An Arab chief, with his tribe, had attacked, in the night, a caravan of Dama's, and plundered it; when loaded with their spoil, however, the robbers were overtaken on their return by some horsemen of the Pacha of Acre, who killed several, and bound the remainder with cords. In this state of bondage they brought one of the prisoners, named Abou el Marck, to Acre, and laid him, bound hand and foot, wounded as he was, at the entrance of their tent. As they slept during the night, the Arab, kept awake by the pain of his wounds, heard his horse's neigh at a distance, and being desirous to stroke, for the time, the companion of his life, he dragged himself, bound as he was, to the horse, which was picketed at a little distance.—"Poor friend," said he, "what will you do among the Turks! You will be shut up under the roof of a khan, with the horses of a pacha or an aga; no longer will you cleave with your bosom the water of the Jordan, which cools your sides, as pure as the foam of your lips. If I am to be a slave, at least may you go free. Go—return to our tent which you know so well; tell my wife that Abou el Marck will return no more; but put your head still into the folds of the tent, lick the hands of my beloved children." With these words, as his hands were tied, he untied with his teeth the fetters which held the courser bound, and set him at liberty; but the noble animal, on recovering its freedom, instead of bounding away to the desert, bent its head over its master, and seeing him in fetters on the ground, took his clothes gently in his teeth, lifted him up and set at full speed towards home. Without ever resting, he made straight for the distant but well-known tent in the mountains of Arabia.

He arrived in safety, and laid his master down at the feet of his wife and children, and immediately dropped down dead with fatigue. The whole tribe mourned him, the poets celebrated his fidelity, and his name is still constantly in the months of the Arabs of Jericho." *Lamartine, Voyage dans L'Orient.*

This beautiful anecdote paints the manners and the horses of Arabia better than a thousand volumes. It is unnecessary to say, after it, that the Arabs are, and ever will be the finest horsemen, and have the finest race of horses in the world. [Child's Friend.

NEW LANDS IN NEW ENGLAND.

Hon. Isaac Hill is reported to have made at Lebanon the other day the following remarks:—

Prompted by an ardent curiosity to learn locations and duly estimate the value of that part of the north which has been passed by as scarcely fit for settlement, I made my way through the northerly part of Vermont into the Canada townships to the Indian stream country and down through New Hampshire, during the past summer. I was surprised at the extent and value of this whole country for farming purposes. I believe the belt of country for one hundred miles south of the 45th degree eastward of Lake Champlain, over Vermont and N. Hampshire, through the whole extent of Maine to the Bay of Fundy and the sea, to be the most valuable tract of land in New England. The Canada townships of ten miles square farther north are splendid: Stanstead may be taken as a sample. The best township of Vermont is said to be Derby, lying side by side of it. The cattle and the productions of these two towns are all upon a larger scale than we find down south. Both in the Canada townships and within our own limits there are thousands on thousands of acres of beautiful lands, covered with the heaviest and most valuable timber, yet to be taken up. The climate here, most conducive to health and long life, should be regarded as no obstacle to the settler. The Railroads are destined to make every standing tree valuable; the splendid growth need not be cut down, girdled or wasted upon these lands. Upon this region the snow falling in November sometimes covers the ground till May. Contrary to my previous expectations, I am led to consider this annual covering a benefit rather than an injury: it gives a time for active business to all who have a desire to stir about: there the winter is the gayest and most desirable season. Clothed with its white covering, the ground is generally preserved from deep frost, and the spring opens as a continued summer for the growth of vegetation.

LEAGUE OF UNIVERSAL BROTHERHOOD.

PLEDGE.

Believing all war to be inconsistent with the spirit of Christianity, and destructive to the best interests of mankind, I do hereby pledge myself never to enlist or enter any army, or to yield any *voluntary* support or sanction to the preparation for, or prosecution of, any war, by whomsoever or whatsoever purpose declared or waged. And I do hereby associate myself with all persons, of whatever country, condition or color, who have signed, or shall hereafter sign, this pledge, in a "LEAGUE OF UNIVERSAL BROTHERHOOD;" whose object shall be to employ all legitimate and moral means for the abolition of all war, and all the spirit, and all the manifestations of war throughout the world; for the abolition of all restrictions upon international correspondence and friendly intercourse, and of whatever else tends to make enemies of nations, or prevent their fusion into one peaceful brotherhood; for the abolition of all institutions and customs which do not recognize and respect the image of God, and a human brother in every man, of whatever clime, color, or condition of humanity.

Some of the Ecclesiastical Bodies in the U. S. have taken action in regard to the League movement, and have commended it to the adoption of the community. At the last session of the New England Conference of Wesleyan Ministers, among other Resolutions denouncing War and Slavery, the following was adopted:

"And we further advise, that the Conference adopt the 'League of Universal Brotherhood,' sign it individually, and also that it be presented at an early period to all our Churches for their signatures."

As an evidence of the interest which the clergy in the U. S. have manifested in the movement it may be sufficient to state the fact that nearly 500 ministers, of different denominations, have already signed the pledge of the League, and many of them are among the first and foremost in promoting its progress. In fact, two of the Vice Presidents, the Treasurer, and all the members of the Executive Committee, of the Am. Branch, are ministers of the gospel of peace. Another fact illustrative of the progress of this philanthropic movement in America, may be properly inserted in the first chapter of our records as an association. The statement has just been received, that of the 15,00 inhabitants of the town of Oberlin, Ohio, nearly five hundred or one third of the whole, have already signed the pledge. And it increases the interest of this case, that Oberlin is the seat of a large and flourishing Institution in which hundreds of young men are fitting themselves for the ministry in the Western States. A large number of these students have signed the pledge and espoused the movement with evangelical zeal. In addition to active efforts to promote its progress, they have established a weekly prayer-meeting, to supplicate for its success at the throne of grace. Several of the Professors in other Theological Seminaries have sent in their names, and the pulpit is fast becoming indoctrinaed in the spirit, and enlisted in the dissemination of the principles of peace. There are several other towns in the U. S. which have the names of one-fourth of their population enrolled on the list of the League; and, perhaps, it is not too much to say one-tenth of the whole population of the Free States are prepared to subscribe to all the principles of the pledge. Local Leagues are forming in every section of the country in which slavery does not exist, and a spirit of earnest and Christian philanthropy, and a charity, full of love and life, seems to pervade those who are foremost in the movement. [Christian Citizen.

GENERAL INTELLIGENCE.

EXPLORATION OF THE DEAD SEA. While our squadron was withdrawn from the Mediterranean to operate elsewhere, it was rumored that some Mexican privateers had appeared in that sea, and indeed, one American vessel was actually captured, and carried into a Spanish port, by a vessel under the Mexican flag. Our merchants became alarmed, and asked for the protection of their property afloat in that quarter. The Secretary of the navy promptly acceded to their request. The steamer Princeton was withdrawn from the Gulf, and despatched to Gibraltar, the Marion and a small schooner being her consorts. This squadron has been actively engaged in the duties assigned to it, to the entire satisfaction of the government. It has of course become necessary to send out a supply ship with the requisite stores for the station; but it is well known that vessels of this description are [illegible] for months at a time, and neither officers nor men can find as much occupation as they desire.

On the present occasion, Lieut. Lynch, the commander of the U. S. ship Supply, and Lieut. Dale, a gentleman of great scientific attainments, have obtained the consent of the secretary of the navy to employ some of their leisure in making a visit to Lake Asphaltites, or what we usually term the Dead Sea. The Secretary has favored the project of these gentlemen, and furnished them with several extra boats, a truck, and some indispensable apparatus for making the necessary observations. The whole expenses of this outlay is, however, but five hundred dollars.

The expenditures heretofore authorized by our government for such purposes have added greatly to the materials of science, and the reputation of our country. Those of Lewis and Clarke, of Gen. Cass, of Capt. Wilkes, and Col. Fremont, are esteemed of very great importance.

The proposed exploration of the Dead Sea is not only convenient but opportune. The world is much interested in the condition of Palestine, and there seems to be a prevailing opinion that further important discoveries are soon to be made there.

Dr. Durbin has furnished us with the curious results of his personal examination of this celebrated lake. Harriet Martineau visited it in April last, and has published an account of her visit.

The only person who is known to have crossed it was an Irishman by the name of Costigan. He succeeded in crossing the lake in an open boat in the month of July, 1825; but suffered so much fatigue and exhaustion, and was so ill prepared for the adventure, that he fell sick and died. He made no notes of what he saw, nor did he communicate to his friends any verbal information on the subject during his illness. His remains are deposited in the American burying ground at Jerusalem.

A great many important questions remain to be determined, therefore, by Lieuts. Lynch and Dale, and they are excellently well qualified to succeed in the enterprise.

This turning of the science and physical force of war to the pursuits of useful knowledge, is honorable to the Secretary of the navy. [Journal of Commerce.

OPERATIONS OF THE N. Y. CITY TRACT SO.—[From Mr. Ketchum's Speech.] "The whole city is divided into small districts—each district is assigned to a committee—that committee visit every house and family in the district—supply every destitute family with a copy of the Holy Scriptures, and every family with religious tracts accompanying these tracts, when opportunity is afforded, with oral religious instruction. In every district there are stated meetings appointed for the social worship of Almighty God, to which every person in the district, not connected with any religious society, is habitual attendance on public worship, is invited. In these meetings the great principles of religion, as held by Christians generally, are inculcated. The persons so instructed are invited and encouraged to unite themselves with some organized religious society, and when thus united they cease to be peculiar objects of the Society's care. The Society does not organize churches; it performs the humbler duty of leading persons to unite with those already established. N. Y. Com.

RELIGIOUS STATISTICS.—[From Mr. Ketchum's Speech before the Tract So.] "I am enabled to make some statements, founded on statistics furnished by one of the most active and intelligent managers of this Society. We all know that we have many churches, and places of public worship here—we call New York a Christian city. Let us descend to particulars. There are at this time 400,000 inhabitants in the 18 wards of this city. There are 215 places of public worship—all told—this number includes synagogues, halls, long rooms, &c. &c. By a liberal estimate these buildings will seat 1,000 persons each, but the actual attendance does not exceed two-thirds of this number—that is to say, 666 in each place of worship, making a sum total of 143,190 attendants upon the public worship of God. This is certainly a large number, but then there is a still larger number, 256,810 persons, who do not attend public worship. Of course a large deduction must be made from this last enumeration for the children and others who are physically unable to go to places of public worship, yet after making these deductions with all the liberality which any person should deem reasonable, there is an alarming amount of our city population who are practically shut out from all religious teaching." [N. Y. Com. & Inq.

HORRORS OF INTEMPERANCE.—An address recently published by the New York Temperance Society contains the following horrible statistics of vice and wretchedness in that great city.

According to the report of the Chief of the police, from May, 1846, to May, 1847, there were in that city:

Committed for drunkenness alone	7453
Drunkenness and disorderly conduct	5484
Assault and battery	1771
Fighting in the streets	316
Petit larcenies, mostly to obtain means of drinking	2206
Attempts to kill	36
Stabbing	16
Suspicion of murder	4
Murder	8
Threatening life	53
Highway robbery	34
Vagrancy (in six months)	1258
Lodgings to the houseless, chiefly intemperate	31,203
Total	49,845

Such are the doings of intemperance in New York, at an annual cost to her citizens of at least $500,000, and in addition, by indirect outlay, of probably three times that amount. The immediate instruments of this dreadful work are the three thousand, six hundred and fifty-six liquor venders, and the toleration of about as many more of the unlicensed. But these facts convey only a faint idea of the evil as it actually exists, and of its consequences. Dollars and cents sink into absolute insignificance in comparison with the collateral moral and physical results. If we add to the appalling catalogue of crime and wretchedness at which humanity instinctively shudders, the blasted hopes, broken hearts, and destroyed intellects, of our fellow creatures, with the lingering tortures of disease, the ravings of despair, and the agonies of temporal and eternal death, which it inflicts, the aggregate is overwhelming, and far beyond human computation.

PERFECTIONISM IN PUTNEY VT.—At a large meeting of the citizens of the town held on the evening of the 6th inst., the following preamble and resolutions were presented by a committee appointed at a previous meeting, and unanimously adopted:

"*Whereas*, an Association of *Perfectionists*, so called, has existed in the town of Putney for several years past, who, among other things, have declared that the moral law is abolished, and have inculcated sentiments of a licentious tendency, and exerted an influence detrimental to the moral interests of the community; and *whereas*, from recent disclosures, it is evident that those licentious principles have been carried out in practice to an alarming extent in said Association, threatening to ruin the character of all connected therewith, or brought under its deadly influence; and *whereas*, John H. Noyes, the founder and leader of said association, has recently been arrested for his licentious practices and placed under heavy bonds, and has since absconded; and *whereas*, George Cragin, an associate of Noyes, has also recently absconded under cover of night, evidently from fear of the threatened penalty of the law; and *whereas*, said Association is publishing a periodical denominated the Spiritual Magazine, through the medium of which they are disseminating their pernicious principles and are thus exerting a demoralizing influence, not only upon the community in the more immediate vicinity of its publication, but in different parts of the country where it is circulated; and *whereas*, the principles of said Association are evidently disorganizing in their tendency, and adapted, if carried out to their utmost extent, to abolish all law and government, both of church and state, and erect upon their ruins an irresponsible hierachy—therefore,

Resolved, 1*st*, That the moral interests of this community demand the immediate dissolution of said Association.

Resolved, 2*d*, That the Spiritual Magazine, which is the principal organ of said Association, through which they are disseminating their pernicious sentiments, and which has evidently become a public nuisance, ought immediately to be discontinued; and that no publication whatever ought hereafter to be issued by said Association inculcating those principles, which, if carried out in practice, would result in a violation of the laws of the land.

Resolved, 3*d*, That those *Perfectionists* who still remain in this town, ought publicly to renounce those principles which tend to, and abandon those practices which are, a violation of the statute laws of the State."

N. Y. CITY TRACT SOCIETY.—From the Report it appeared that the Agents of this Society have, the past year, expended about $14,000 and distributed more than four million pages of Tracts, besides Bibles, Testaments, and religious volumes; at the same time gathering multitudes into schools, churches, and temperance societies; giving instruction to the thousands in the hospitals, alms-houses, and prisons of the city, and to the hundred thousand sailors who annually visit the port.

The Society steadily employs 18 Missionaries who are aided by about 1200 volunteer visiters. [Atlas.

NEW ORDER OF NOBILITY.—The King of Prussia has created an agricultural order of nobility, to be conferred on such as distinguish themselves by their efforts to improve the art of husbandry.

THE POPE'S CONDEMNATION OF THE IRISH COLLEGES.—We do not hesitate to say, that the declaration by which the Pope of Rome and a board of Italian priests have presumed to condemn so laudable a design, and endeavored to frustrate its purpose, is the boldest stretch of Papal power which has been attempted in these Islands since the Reformation. [London Times

RUSSIA, AUSTRIA, AND THE CONQUERED POLES—The *National* informs us that the news it has received chills the heart with horror. Nobles, denounced for having deplored in their own family circles the calamities of their country, have been seized at dead of night, and abducted to distant fortresses, without any one knowing their fate. Young girls have been dragged naked from their beds, outraged by drunken soldiers, and gone mad with shame and fear. Men have been immured, on suspicion, in damp dungeons for six or seven months, till they have confessed imaginary crimes. Land owners have been attacked on the highways, beaten, mutilated, left for dead, and then claimed by the Austrian police to undergo fresh tortures. Human nature shudders at hearing with what cruelty the Russian Government treats the Polish imprisoned, patriots. Grzegorzewski, who signed the Cracow manifesto, imprisoned in the citadel of Warsaw, became very soon insane. The old Senator, Wieloglowski, could not endure the torture, and died. The bride of the unfortunate Dobryiz was let out from the jail of the citadel, but she soon died. Mosazlyn has broken his skull by beating it against the walls of his prison, not being able to support the torture, Anthony Prprocki, beaten to death, cried out to his last moment, "I am dying for the most sacred cause of Poland."

GENTLEMEN'S FURNISHING STORE!

FREDERICK A. GUSHEE, (late a Salesman at Darwin Chaffin's,) has taken the new Granite Store, 263 Washington St., third door north of Winter st., where may be found the RICHEST and BEST assortment of GENTLEMEN'S FURNISHING GOODS in the city.

He has made arrangements to receive from Paris the best and newest style of CRAVATS, SCARFS, &c., as soon as they are out, and will receive by the English Steamers many desirable Goods every fortnight through the Spring, Summer and Autumn. He respectfully requests his friends and the public to visit his store, where they will be attentively received, and his Goods shown with much pleasure.

Rooms to let over the Store. 1stf mh 20.

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do good Green Tea,	1 75
5 lbs good strong Young Hyson,	2 00
5 lbs delicious Green Tea,	2 25

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Miss Martha C. Jenks, Assistant Superintendent.
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Miss Rosa Garcia, on the Guitar, Piano and Voice.
Professor Garcia, on the Harp, Piano and Voice.
Miss Hall, (Wed. and Sat. P. M.) in Dancing.
Mons. Auray, Prof. and Teacher of French.
Signor Lanza, Prof. and Teacher of Span. and Ital. German.
OE. Linton, Ornamental Penmanship.
B. F. Nutting, (Artist) Lecturer in Perspective. Drawing, Painting and Perspective.
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Prof. Sullivan, in the newly invented "LADIES' DRAWING-ROOM CALISTHENICS," for Health, Grace and Elegance of Deportment.

Further particulars, terms, and References given at the School rooms, No. 339 Washington st.

F. L. CAPEN, Principal.

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GREENWOOD'S PSALMS AND HYMNS.—NEWLY STEREOTYPED EDITION. The subscribers have recently procured new stereotype plates of this popular collection of Sacred Poetry, now used of nearly all the Societies of the denomination, and have just published the 44th Edition, to which an addition of over One Hundred Hymns has been made.

They have also published another Edition containing in addition to the Hymns embraced in supplementary pages, a SERVICE BOOK for the use of those Societies desiring to introduce this mode of worship.

Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.

The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Saviour, and are highly approved by those who have examined the work, since they were made.

It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. Mr. Peabody;) Hollis Street Society, (Rev. Mr Fosdick;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Gannett;) Bulfinch st Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Church of the Saviour, (Rev Mr Waterston;) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Saviour, Brooklyn, N. Y. (Rev. Mr. Farley;) College Chapel, and also Divinity Hall, Harvard University, Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

We respectfully request Clergymen or Church Committees proposing a change in their Hymn Books, or forming new Societies, to forward us their addresses, when copies shall be sent them for examination.

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DANCING AND THE CALISTHENIC EXERCISES, Minervan Hall, 339 Washington street MR. SULLIVAN, Professor of Dancing and Calisthenics, just arrived in this city from London and Paris respectfully announces to the Ladies and Gentleman of Boston, that he has now opened in the above Hall for the purpose of giving instruction in the most admired and fashionable Dances which he has acquired from the eminent Professors, Mons. E. Coulon and Cellarius, in the above cities.

Afternoon Classes for Young Ladies, at 3 and 5 o'clock on Mondays and Thursdays.

Evening Classes for Young Gentlemen, at 8, same Evening, for lessons in the Polka, Redowa, Mazurka Waltzes, Deux Temps and Cinq Temps Waltz, also, in plain Waltzing, Gallopades and new Cotillions, &c.

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For terms, references, &c., apply to Mr. S. at the Hall, or to Mr. F. L. Capen, Principal of he High School for Young Ladies. tf oct2

MONTHLY RELIGIOUS MAGAZINE FOR January.

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ON THE OPPOSITE SIDE.

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PIANO FORTES. HALLET, CUMSTON & ALLEN, late HALLET, DAVIS & CO., and successors to BROWN & HALLET, would inform their friends and the public, that they continue the business of manufacturing and vending Piano fortes at their OLD STAND, NO. 293 & 339 WASHINGTON ST, where friends and patrons of the *old firm* are invited to call

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